Philos.


# The Christian Century

PUBLISHED WEEKLY


## Inflationary Diplomacy
An Editorial

## How Moscow Wins
By Sidney Lens

## The Roman Catholic Press
By Roland E. Wolseley

## Interview with Deity
By Donald C. Babcock

MARCH 14, 1951

## In This Issue

**Sidney Lens**

is director of the United Service Employees, a union affiliated with the American Federation of Labor, in Chicago. He returned recently from a seven-month stay in Europe. He is the author of *Left, Right and Center,* a book published in 1949, and of articles which have appeared in the *Christian Science Monitor,* the *Harvard Business Review* and other publications. He is currently working on a book which will probably be entitled *Why Moscow is Winning.*

**R. E. Wolseley**

is professor of journalism and chairman of the magazine practice department of the school of journalism at Syracuse University, Syracuse, N.Y. The author of *Interpreting the Church,* he has charge of a graduate program in religious journalism which is related to the division of foreign missions of the National Council of Churches. He has taught religious journalism courses at Emory University's Candler school of theology and at Garrett Biblical Institute, and has contributed articles on the subject to The Christian Century and many other papers.

**Donald C. Babcock**

is chairman of the philosophy faculty of the University of New Hampshire, Durham. He is the author of *For Those I Taught* (1947), a book of verse, and of *Man and Social Achievement* (1929). One of his poems appeared in the January, 1951, issue of the *Atlantic Monthly.* Mr. Babcock says he is "particularly interested in uniting poetic beauty with philosophic depth of thought, and in the restatement of religious values in a sacramental philosophy of life."

**Georgia Harkness**

has written the series of devotional editorials which will be concluded with the Easter meditation next week.

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# The Christian Century

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## Coming Events

March 15-17. Y.M.C.A.-Y.W.C.A. United Nations Seminar, New York city.
March 18. Palm Sunday.
March 18. Chicago Sunday Evening Club; Liston Pope, speaker.
March 18. Ford Hall Forum, Boston; Leo M. Cherne, speaker.
March 19-21. Second Annual Lutheran Seminar for Seminary Students on "The Church and Government," Washington, D. C.
March 23-25. Rocky Mountain Y.M.C.A.-Y.W.C.A. New Mexico-West Texas District Conference, Silver City, N. M.
March 25. Easter.
March 25. 29th Annual Sunrise Easter Service on Mount Davidson, San Francisco.
March 25. Chicago Sunday Evening Club Easter Oratorio.
March 25. Ford Hall Forum, Boston; Paul A. Freund, speaker.
March 26-29. Colgate-Rochester Divinity School 21st Annual Post-Easter Convocation, Rochester, N.Y.; Rauschenbusch Lectures, Edwin T. Dahlberg; Ayer Lectures, Daniel E. Roberts.
March 26-30. Seminar on the Full-Guidance Church, First Community Church, Columbus, Ohio.
March 27-April 2. World Council of Churches Conference of Biologists and Theologians, Ecumenical Institute, Bossey, Switzerland.
March 28. National Council of Churches General Board Meeting, New York.
March 28-30. Associated Church Press Annual Meeting, Washington, D. C.
March 28-30. Conference on Human Relations in Higher Education, Earlham College, Richmond, Ind.
March 29-31. Ninth Annual Rural Life Conference (Rural Life Association and the Peace Churches), Wilmington College, Wilmington, Ohio.
March 29-April 1. National Council of Churches Joint Department of Stewardship, Buck Hill Falls, Pa.
March 30-31. Pacific Northwest Conference on Religion in Higher Education. Tacoma, Wash.
March 30-31. Wisconsin Ecumenical Conference, Wayland Academy, Beaver Dam.
March 30-31. Rocky Mountain Y.M.C.A.-Y.W.C.A. Kansas District Conference, University of Kansas, Lawrence.
March 31. Alabama Student Y.W.C.A. Meeting, Birmingham.
March 31-April 1. Western Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Cambridge Springs; Reuben H. Mueller, retreat pastor.
March 31-April 1. Ohio-West Virginia Y.M.C.A. Annual Recruiting Conference, Columbus, Ohio.
April 2. Chicago Tract Society 62nd Annual Dinner Meeting, Central Y.M.C.A.
April 3-4. Fifth Annual Wisconsin Pastors' Conference, Madison.
April 3-5. Eden Theological Seminary 17th Annual Convocation, Webster Groves, Mo.; Henry Sloane Coffin, Douglas Chamberlain, Eduard Heimann, speakers.
April 8. Higher Education Sunday.
April 11. Andover Newton Theological School Inauguration of Pres. Herbert Gezork, Newton Centre, Mass.
April 11-13. Southwestern Regional Church Convocation, San Antonio, Tex.
April 11-13. National Council on the New Approach to the Alcohol Problem, University of Chicago.
April 13-15. Intercollegiate Conference on "The Church, the Churches and You," Rochester, N.Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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# EDITORIAL

SHORTLY the Christian world will be celebrating the triumphal entry of Jesus into Jerusalem. It is right to add our hosannas to those of the first and all the later centuries. To fail to do so would be a mark of gross ingratitude and spiritual dullness. But what were Jesus' own feelings on the first Palm Sunday? Here we must, of course, draw on imagination, with such help as the record affords. It seems clear that he did not disclaim this recognition, for "the very stones would cry out" if the people were silenced. But it is equally clear that the plaudits did not turn his head or deceive him as to the future. The account in Luke indicates that his immediate reaction, far from being one of personal pride or self-satisfaction, was to weep over Jerusalem because the people did not know "the things that make for peace" and so were plunging toward destruction. This incident has both its personal and social significance. "He does not know how to appraise praise," said a great preacher regretfully of one of lesser status who had let the compliments of the congregation weaken his ministry. It takes a great soul to accept acclaim and still keep the Kingdom uppermost. And a fitting humility is equally necessary to a nation. One that is bent on "saving its face" or exalting its own national or racial or economic prestige is apt to be dull to the things that make for peace, as the present precarious state of the world gives evidence. We need greatly at this hour both to sing joyous praise to Christ and to give ourselves humbly to his way. *Hasten the day, O God, when the kingdoms of the world shall become the Kingdom of our Lord and of his Christ, and he shall reign forever and ever. Amen.*

## Sixth Week In Lent

## Big Four Peace Talks Open

AFTER months of negotiations, the four nation peace conference opened in Paris on March 5. It could easily fail, as Washington and London have warned, but it could also become one of the most important conferences in modern times. The eminence of the negotiators and the size of the staffs supporting each man indicated that the British, French, Russian and American governments were leaving nothing to chance. Outwardly all that is happening is that subordinate ministers are meeting to see whether it will be worth while for the foreign ministers of these nations to meet later. Actually what is happening is that one more attempt is being made to see whether the dangerous cold war can be brought to an end before it leads to catastrophe. Since the last comparable meeting was held, Russia has made enormous gains in Asia. China is now probably inescapably caught in the Communist bloc of nations. But China's involvement in the Korean aggression and her encounter with the United Nations at Lake Success must have served warning to Russia and her satellites that not all problems can be solved by the massing of power. On our side, the storm over German rearmament and our consequent retreat from a position taken against the best judgment of our allies and the desires of the German people also instills a measure of prudence. Whether this chastening of both sides can strengthen the prospect of an agreement may be known before these words appear in print. Washington is said actually to dread that Russia will propose a German settlement based on unification of Germany, withdrawal of all occupation troops and the holding of an election to set up a single independent government. If that is the case, why don't we make the proposal first? As we go to press the radio announces, without details, that a disarmament proposal is being considered. Real disarmament, backed by honest international inspection, would contribute mightily to peace.

## Roadblock Against Dictatorship

RATIFICATION by the necessary 36 states of the 22nd amendment to the United States Constitution belatedly sets up a roadblock against dictatorship. Henceforth, as long as this amendment remains in the Constitution, no American president, with one possible exception, will be permitted to serve more than two four-year terms. The possible exception to the limitation set by the 22nd amendment is President Truman. While the passage of this constitutional provision offers a strong moral obstacle to his continuance in office beyond 1952, it specifically excepts the incumbent who holds office when it goes into effect. He could therefore serve for a third term, and even for a fourth and a fifth, if he desired to do so and could persuade the American people to elect him. Since the limitation set by the 22nd amendment has wide public support, the American people should, we believe, make certain that President Truman also will retire, either voluntarily or involuntarily, in 1952. When this happens, the only danger that the two-term tradition, now a law, will be breached, will lie in repeal of the amendment. It should not be forgotten that President Roosevelt, who took the country into war early in his third term, presided over the repeal of a constitutional amendment early in

his first. Could he also in 1940 have repealed a two-term amendment? Would he have tried? These are questions to which no answer can be given. They are raised simply to underscore the point that the 22nd amendment, heartening and right as it is, does not remove the need for vigilance. Freedom is easily betrayed, and no course betrays it so effectively as that which moves from crisis to crisis by emergency measures and decrees. The 22nd amendment registers the settled conviction of nearly two centuries of democratic life—a conviction which was a tradition respected by both parties until 1940. It has now become a part of our basic law so that it will not again be broken by either.

## Student Exchange Aided by Church

DURING the past five years the Methodist Church has brought more than 500 students from foreign lands to the United States for graduate study. These "crusade scholarships" constitute one of the most farsighted actions of postwar missionary churchmanship. More than 50 fields of specialization are represented in the work of these students. In addition to pastors and church workers, who have been brought over in large numbers, laymen have been given the opportunity to study law, physics, surgery, medicine, journalism, agriculture and animal husbandry. These scholars will therefore be in position to contribute to many of the most important aspects of the life of their countries. And they have not been the only ones to benefit from this international exchange. They have given the members of the American churches many an insight into the achievements as well as the problems of the Christian faith in their own countries. And they have probably contributed to a deeper understanding of the nature of a faith whose riches cannot be circumscribed by the experience or culture of any one country. The project will be continued, it is understood, for at least two more years, during which an additional 200 students will be brought to our shores. It deserves to become a permanent element in the foreign missionary program.

## Melish Loses Appeal To Supreme Court

THE TWO-YEAR BATTLE against removal of John Howard Melish from the rectorship of Brooklyn's Holy Trinity Episcopal Church has ended with the refusal of the U. S. Supreme Court to review an ouster injunction issued and confirmed by New York state courts. The rector's pastorate was terminated by Bishop James P. DeWolfe, diocesan bishop of Long Island, at the request of a majority of the vestry of the church. Admittedly the vestry action resulted from Dr. Melish's refusal to oust his son from the position of assistant rector. The younger Melish was at the time chairman of the National Council of American-Soviet Friendship, an organization subsequently listed by the attorney general as subversive. When Dr. Melish refused to carry out the bishop's order, the vestrymen carried the case to court. A countersuit was filed by the rector to restrain the bishop and vestry from carrying out the removal order. The lower court upheld the right of the bishop to remove Dr. Melish. Appeals were made to higher state courts, which either upheld the decision or refused to review it. The rector then took the case to the Supreme Court, which refused a review on the ground that no constitutional question was properly raised by the case. Dr. Melish and more than 3,000 Protestant ministers who submitted a brief as "friends of the court" had argued that the Brooklyn court's injunction "constitutes an unwarranted intrusion of the civil power of the state in a religious controversy in violation of the constitutional separation of church and state." Following the action Dr. Melish charged that it established a "precedent of state interference in church affairs that endangers the freedom of every minister and congregation in the land and breaches the concept of separation of church and state at the heart of the American Constitution." Unquestionably the action of the bishop was against the will of the great majority of the members of the Holy Trinity parish. But a decision by the courts to intervene in the internal administration of a denomination would have raised an even more serious question of the state's proper relation to the church.

## Will Churches Follow Youth in Services?

PLANS have been drawn up in which thirty or more denominations will cooperate in a fellowship program among Protestants in the armed services. The program will follow the general pattern of the various denominational youth fellowships and will be known as the "United Fellowship of Protestants in the Armed Services." A national director will be appointed sometime in the spring. He will have staff relationship to the General Commission on Chaplains. A civilian-military advisory committee will be formed which will include a chaplain each from the army, navy and airforce, and the director of the United Christian Youth Movement. In announcing the plan Luther Wesley Smith, chairman of the youth program committee of the General Commission on Chaplains, stressed the fact that the new organization will be similar to the Service Men's Christian League of World War II, but that an even larger field of service is envisioned. We hope that the new group will be more successful than its predecessor organization. By that we do not mean to imply that the S.M.C.L. did not accomplish a great deal of good. It did. But for many reasons it never more than scratched the surface of its potential contribution to the men of the services. The chapel with an active S.M.C.L. fellowship was the exception, not the rule, in World War II. Yet its magazine, the *Link*, was one of the most widely read and appreciated publications in all branches of the service and could have become the inspiration of an effective Protestant youth movement. That such a movement never developed in World War II was due to a number of factors. Too many unit chaplains were satisfied if they could work up a fair attendance at Sunday worship services. Supervisory chaplains seldom placed much emphasis on the organization of S.M.C.L. chapters. An understaffed S.M.C.L. headquarters was unable to promote the program effectively. If the new program is to succeed the General Commission and the new advisory committee must seek and heed the advice of ex-

perts on religious work among youth. They must develop an effective promotional program within the chaplain corps and among servicemen. This will be possible only if the denominations are interested enough to provide able personnel and adequate financial backing.

## American Relief for Korea Organized

AN OVER-ALL AGENCY to coordinate all voluntary activities of religious and philanthropic groups sending relief to Korea has been organized. The new agency will be known as ARK, American Relief for Korea. Religious organizations which have become affiliated with ARK include Church World Service, the American Friends Service Committee, Lutheran World Relief, the Y.W.C.A., the Brethren Service Commission and the Catholic War Relief Services. Douglas Fairbanks, Jr., has been named national chairman. Franklin Clark Fry, Msgr. Edward Swanstrom and Clarence Pickett will serve as vice-chairmen. An immediate drive for warm clothing for Korean refugees has been announced. That this new agency is a timely and needed development is indicated by every report from Korea. The Korean ministry of social affairs recently announced that it has now listed in excess of 4,700,000 refugees. It estimates that there are at least as many more who have not been registered. This means that approximately half of the population of the country are refugees. It is also reliably reported that there is a very real possibility of famine in the next few months. The liberation of Korea from Communist aggressors will mean little unless adequate steps are taken to safeguard its people from hunger, cold and despair. This promises to be a long and costly job. It is reassuring to know that the voluntary agencies are planning wisely and cooperatively to get their part of the job under way. This development should encourage every church in the country to move vigorously to do its part in the "one great time of sharing." Money given directly to Church World Service or to denominational agencies for its use will express the Christian faith in God, will save lives and lighten suffering. In addition, there is a very great need for clothing. It can be sent, with 10 cents a pound for processing and shipment, to the Church World Service depot at New Windsor, Maryland. Now that channels for the expression of compassion are opened, they should be filled to overflowing.

## Crisis of Colonialism Looms in Morocco

FRANCE's inability to deal fairly or democratically with the colonial peoples still under its rule, is ably and factually outlined in the article by Sidney Lens on page 330 of this issue. The incapacity of France was never more clearly demonstrated than in the present Moroccan crisis. Confronted by the rapid development of the independence movement in Morocco and disturbed by the increasing violence of the protests against French rule, the French government is following the same formula that has failed again and again in Morocco and in almost every other French colony in the last five years. Instead of trying to guide the independence movement toward its legitimate goal by friendly advice and by gradual relinquishment of controls, France has tried to meet the new crisis by delivering an ultimatum to the sultan, by demanding further controls and by outlawing the Istiqlal (Independence) party. The sultan has been forced to dissolve his cabinet, to accept the proposed reforms of his government and to condemn the independence movement. Istiqlal spokesmen claim that 30,000 party members have been jailed in this latest attempt to stifle advocates of freedom for Morocco. The stupidity of such a policy toward a country which is not a colony but a protectorate and which every intelligent French statesmen admits will be free in a few years will have its repercussions throughout the Muslim world. It should have other repercussions, too. The resident general who has engineered the coercion of the sultan and the repression of the freedom movement is Alphonse-Pierre Juin, recently appointed deputy commander of the supreme headquarters of the Allied powers in Europe. His continuance as the chief of ground-force units in the North Atlantic treaty organization, the purpose of which is the maintenance of freedom, will be a serious blow to that organization. The Soviet Union will make propaganda capital of the dual role he has been playing. And he has lost his effectiveness as a commander in case of a war which would certainly extend to North Africa.

## Move to Limit Time of Draft

SENATOR TAFT's proposal that a four-year limit be set on any military training or conscription legislation is likely to receive wide public support. Walter Reuther's suggestion that the bill be limited to two years is better yet. Policies as important as this should be reviewed at least every other year in the light of international conditions which are impossible to predict. . . . The foreign affairs committee of the House of Representatives has approved the administration bill authorizing the gift of two million tons of grain to India. The Republican minority favors sending the grain, but asks that it be exchanged for strategic raw materials. The danger is not that Congress will not eventually agree to send the grain, but that it will haggle over the details until great numbers starve. . . . Churchmen in Florida have announced their intention of opposing a bill to legalize bingo and raffles conducted by churches, charities and fraternal and veterans' organizations. The Greater Miami council of churches and various organizations of Baptists, Christian laymen and others have made their opposition known. It is to be hoped that a way will be found for an amalgamation of forces and a sustained vigilance against this and other forms of organized gambling. The country has got rather accustomed to hear at this time of the year, when the tourist season is waning, that reform is sweeping Florida. Such reform would be more impressive if it assumed a less seasonal character. . . . The state department has announced that it is investigating the reported death on February 10 in a Chinese prison of William L. Wallace, a Southern Baptist missionary. We have not yet heard that it is investigating the murder of Oscar P. Smith, a missionary of the International Pentecostal Assemblies, in Colombia on February 5. The Foreign Missions Board of the Presbyterian Church, U.S.A.,

says that a Colombian newspaper report which "was passed by a strict government censorship in Colombia and has already been called to the attention of the U.S. government leaves little doubt as to its authenticity."

# Inflationary Diplomacy

JOHN FOSTER DULLES has reported to President Truman on his mission to Japan, the Philippines and Australasia. We don't know what he has reported. The White House statement for the public's information was even more vapid than usual. Mr. Dulles, it said, told the President that his "conversations had gone far to promote a better understanding and closer agreement as to a Japanese peace settlement," and the President told Mr. Dulles to carry on. A statement of this sort could mean any of a number of things. It could mean that the Dulles mission was a failure. It could mean that it laid the groundwork for a unilateral peace treaty between the United States and Japan. It could mean that it laid the groundwork for a multilateral peace treaty, participated in by all the Pacific war belligerents except the Soviet Union and the Peiping Chinese government. It could mean that it laid the groundwork for a Pacific mutual defense pact, along the lines of the North Atlantic pact.

Which of these interpretations of the White House statement is correct, or whether any of them is correct, the American people do not know, and they probably won't be permitted to find out for some time to come. But one thing they do know—they know that the United States government is moving toward making new commitments. Despite the strenuous objections in Congress and the growing apprehension felt by large numbers of citizens regarding commitments already made, President Truman is steadily extending the areas where this nation is promising to finance the rearmament of other governments today and if called on to come to their military aid tomorrow.

Nothing like this has ever been done before. The closest historical parallel was the British empire of the late 19th century—that enormous agglomeration of power on which, it was boasted, the sun never set. But there was a fundamental difference between that empire, which imposed its *pax Britannica* on all the rival imperialisms of that day, and the ever widening network of alliances and commitments by which the United States now seeks to impose its conception of a worthy world peace. The British empire controlled the policies of all its parts; the United States does not. We are undertaking largely to finance the military expenditures of the governments of Great Britain, France, Italy, Holland, Belgium, Denmark, Norway, Portugal, Luxembourg, Greece, Yugoslavia, Turkey, the Philippines, Indo-China, presently of Japan and West Germany, and perhaps of Spain, Iran and Formosa as well. But we do not control the financial policies of these governments. In fact, by our promises of aid we free the members of these governments from most of their need for care and a sense of responsibility in formulating and administering such policies. We are engaging to maintain a standing army in Europe and in Japan to shoulder the brunt of the fighting if they become involved in war. But we do not control the military and political policies of our allied governments which might serve to bring on war. In fact, by our commitments we free the members of these governments from most of their sense of responsibility for formulating and administering such policies.

Is this not an extraordinary state of affairs? The American people are aware that their government is taking on commitments of the most serious nature all over the world, yet they are not allowed to know the nature and extent of these obligations, or of others now being negotiated, except in the most vague and incomplete terms. They are told, however, that these commitments are already substantial enough to require a universal military draft down to 18-year-olds, the maintenance of standing armies overseas, the rapid emasculation of congressional government (see "Frustration on the Potomac" in our March 14 issue), enormous tax increases, and controls over business, labor and even the private lives of citizens which are pointed straight toward a regimented and militarized society. Mr. Lippmann comments: "The contrast between the heavy concrete sacrifices which Congress has to vote and the generalities and abstractions in which the President and his secretary of state communicate their purposes is striking."

Mr. Lippmann is right, but what's to be done about it? The White House and state department contend that they cannot go beyond "generalities and abstractions" to reveal the actual nature of the nation's commitments lest the Russians cease to be scared and thus held in check. This is on the theory, officially announced by Mr. Acheson, that what we are doing is to dissuade the Russians from starting World War III by confronting them with "situations of strength." But such an argument for secrecy is largely a phony, just as there is reason to believe that many of Mr. Acheson's most cherished "situations of strength"—Indo-China, for example—are phony. Russia has a spy system which keeps it pretty completely informed on what is going on inside other governments, as the recent scandals at the top level of the French army and the trials and confessions of former government officials in the United States, Canada and Britain have shown. Nor is there any evidence that this policy of secret commitments has so far scared the very tough men in the Kremlin.

Just as there is frequent cause to suspect that censorship of military operations is designed more to keep information from the home public than from the enemy, so now the insistence on the need for secrecy gives an impression of really being designed to keep the American people from knowing what their government is letting them in for. Yet these commitments are being made in their name, and they are good only insofar as the people—the laboring, tax-paying, army-serving and perhaps dying people—make them good. Is it not high time that Congress turned from its preoccupation with small bits of this problem, such as the age for conscription or the number of divisions to be maintained in Europe, to the total problem? Is it not time that it should concentrate on helping the nation's people to find out what is the sum total of the commitments in which we are involved and which are in process of being assumed? What commitments have we made to others? What commitments have they made to us? In other words, what is the size of this check to which the administration has signed

the name of the United States? Can it ever be fully paid?

Every citizen is being assailed these days with a drumfire of warnings against the dangers of inflation. These warnings are confined to financial policies; they swirl about such recondite questions as to what the effect will be if the rate of interest on long-term government securities is held at 2½ per cent. If the public at large comes to believe some of the things that are being written about Secretary Snyder for his insistence on this policy, a spontaneous demand may soon arise that he shall be hanged from any handy telephone pole on Pennsylvania avenue as the most dangerous traitor since Benedict Arnold.

But inflation is not confined to finance. There is such a thing as inflationary diplomacy, and it can ruin the republic as surely and completely as could the worst sort of runaway money. Inflationary diplomacy consists in giving so many promises that they become worthless because the total is obviously beyond our capacity to make good. Or inflationary diplomacy may consist in giving so many promissory notes that the attempt to make them good will ruin us.

Is the United States involved in such inflationary diplomacy now? There is vastly more danger to the future of the republic here than in anything Secretary Snyder may do or not do. The only way to find out the answer is to find out what our commitments, given and pending, actually are. If Congress wishes to re-establish its importance in our government, here is the place for it to start.

# Church Enters Great Debate

A LOCAL CHURCH recently entered the great debate over foreign policy. Nearly everybody in the national capital must have read the recent full-page advertisement in the *Washington Post* headed: "To the Congress of the United States." Those who gave it a second glance must have been surprised to see at the bottom of the page that it was "published in the interest of better international understanding by order of the official board of the First Methodist Church of Evanston, Illinois." Across the page ran the banner heading: "SHALL IT BE WAR OR PEACE TODAY?" Reading it, legislators who habitually complain that the administration does not consult them on such matters must suddenly have been seized by the premonition that the voters are going to hold them responsible in any event, so they had better make their influence felt.

"Write your congressman" is a cry often heard. We have sometimes raised it ourselves. But we can recall no action by a local congregation similar to this taken by one of the most influential churches in the central part of the country. At a time of national decision it publicly laid before the lawmakers of the nation a set of considerations it felt they should weigh as they made up their minds. The message contained in the body of the advertisement had previously been delivered to the church in a sermon by Harold A. Bosley, its senior minister. Its substance as well as the manner in which it was called to the attention of Washington give it unusual interest. Here is a church which has accepted its responsibility for the character of our national life by declaring its convictions concerning the crucial choices we are now making.

## I

We shall refrain from quoting at length Dr. Bosley's sermon which became the church's message to Congress.* It started very appropriately by declaring that it is the right and duty of every citizen or group of citizens to enter a discussion on which the future of the world may depend. It made five points, herewith paraphrased: (1) We cannot blame the threat of war all on Russia. We are partly to blame also. We are therefore partly responsible for keeping the peace. (2) Our history and nature make us impatient and angry when subjected to prolonged tension, as at present, but our Christian faith requires us to be steadfast and to do nothing that will precipitate war. (3) Our main reliance must be to build up the United Nations into an effective peace-making force, recognizing its weaknesses and doing our best to overcome them. We are pretty stingy and halfhearted about it now.

Further, continued the statement, (4) we must increase our distrust of war, that "hypocrite, cheat and liar," since military power is incapable either of winning or of keeping the peace. We should be skeptical concerning the "bill of goods" being sold by those who seek to draft 18-year-olds and totally to mobilize manpower, resources and even thought. Therefore, (5) our great hope is "to lick the problem of war." The statement ended: "God alone knows how late the hour is for our civilization. It may be later than we think yet not nearly as late as we fear. But until the hour of midnight strikes and all hope vanishes, we must work at our task of seeking peace without fear or alarm. More than this we cannot do; less than this would be quite useless."

One does not need to agree with all parts of the program as outlined above to say that this novel action of the Evanston church deserves to be commended. We hope it will not only be praised, but will be imitated or improved upon. It is regrettable but true that Christian opinion has been entirely too modest in the discussion which has been under way during recent weeks. The issues in the great debate are momentous and the country has a right to know what the people of the churches have to say. More than that, the churches have the duty to speak. Theirs is not the responsibility to rule, and we hope that no church or combination of churches ever has that responsibility. But on them rests the high mandate to express the convictions which result from the application of the Christian faith and ethic to public affairs. The Evanston church rightly accepted this mandate.

The first four points taken in the message needed to be stated, and by a church. If war comes, even if it comes in an attack on the United States, as at Pearl Harbor, we cannot divest ourselves of a greater or less degree of responsibility for that catastrophic outcome. Honestly facing that fact now should make us more patient, less excitable;

*This advertisement also appeared in the *Chicago Daily News* on March 5. There it was sponsored by the cabinet and major boards of the First Congregational Church, Oak Park, Ill.; the official board of St. James Methodist Church, Chicago; and the official board of the First Methodist Church, Evanston, Ill. Copies may be obtained from the last-named church. Send stamped, self-addressed envelope.

more open to negotiation, less self-righteous. The fact that we are carrying a greater share of the costs of the United Nations than any other country is acknowledged, but it should not conceal from us the fact that the world organization is severely handicapped by lack of the resources necessary to do its work. If we applied to the problem of improving the U.N. half the funds, ingenuity and forethought we give to the development of a new bazooka, the world organization could be greatly strengthened.

The most effective part of the message to Congress was the section which dealt with the futility and falsity of war. Congressmen reading this indictment could not have escaped the conclusion that that part of the American people for which Dr. Bosley speaks—and he spoke for us on this —genuinely hates and utterly distrusts war. The war psychosis was branded as "a bona fide mental illness, a hysteria born of hatred and fear . . . the greatest destroyer known to man." Moreover, the statement reflected a keen awareness that the current military preparations are even now destroying the way of life which they profess to defend. It came to focus in its condemnation of the 18-year-old draft, which may explain why a large part of the mail response received by the church has come not from congressmen but from mothers. And its warning that the present situation is being exploited by military interests to gain everything they have been working for since the end of the First World War is timely and needed.

## II

But it was at the point of "licking war" that the message of First Methodist Church to Congress seemed to us completely to fail. Granted that we are responsible for keeping the peace, that we must be patient, that we should support the United Nations more heartily, and that war is a cheat, a liar and a hypocrite. What conclusion shall we draw? Where do we go from there? In what course of action may we hope to find peace? We are not told, except by implication. This is based on the statement that others ought to be doing what Congressmen Brooks Hayes and Walter Judd are doing—touring the country together to "stress bipartisan unity in seeking a just Christian peace." We are told that "the finest idealism, the best brains, the most sacrificial living and giving we have ever dreamed of" are going to be demanded of us, and that the course we follow is one which cannot succeed "without the sincere, thoughtful, conscientious support of the rank-and-file of men and women who not alone hate war, but love God and their brother man and believe it their duty to express that love in terms of our common life." Granted!

But what follows? Does this mean that we should abandon or step up rearmament, withdraw from Korea or send larger forces, send no troops to Europe or send a few or many? What does it imply concerning Point Four help to underdeveloped countries? Or the McMahon plan to allocate $50 billion in five years for economic rehabilitation if other nations will do the same from their budgets now allocated to armament? Or the Colombo plan developed by the Asiatic nations for reconstruction? The proposed draft of 18-year-olds is condemned, and conscription is denounced, but no alternative is proposed. These are among the questions Congress is considering, and its answer on these matters probably has a decisive bearing on the question it is asked to decide: Shall it be war or peace today? Does Dr. Bosley or the First Methodist Church have a position on these questions? How do they propose to deal with Russian imperialism and communist aggression? If they have answers on these and similar matters, those answers ought to be stated if they seriously hope to influence congressional opinion.

We repeat that we welcome efforts by the churches to take part in the great debate by which Congress and the country at large are hammering out the fateful decisions on which peace depends. When they do so, they are compelled to submit their views to tests far more searching than those by which they are usually measured within the fellowship of the church. But that is not to be feared. Even the discovery that what they have to contribute is less important and relevant than they thought it was can be a gain! It can become an advantage if it forces the church to move on from the frustrations of political compromise to confront its own special task. That is how to make its responsibilities to all men conform to its obligation to witness to and practice Christian love.

## III

There is a great debate going on in the churches, but its points of dispute overlap those now engaging Congress only in part. One of its most important points is: Does Christian love expose the defenseless to tyranny and enslavement? Another is: Isn't that sense of responsibility which is attempting to create a world of law and justice on the foundation of the United Nations akin to Christian love? Does not the "love of God and of brother man" demand some kind of system of world government? And does not government require police action? The U.N. is the only approximation we have to world government, yet police action against aggression in Korea has turned into a war which threatens to destroy the country and everybody in it. Does Christian love demand that we press on, at the cost of frightful consequences for all concerned, or wash our hands of the whole affair, with the probable result that not only Korea but all Asia will fall under the tyranny of communist rule? When we have come to some conclusions on questions like these, we have laid the groundwork for facing the even more difficult question whether conscription is ever right, with all that it means for the character of our own sons.

Perhaps these questions are not properly stated, but it is in this general area that the Christian conscience is compelled to operate today. And it cannot stop there! Events are relentlessly driving church people in America to recognize that our generation is caught in the grip of real and seemingly bottomless tragedy. Is this true of every generation, or do we stand under a special judgment? Can the Christian faith illumine the depths of tragedy with something more than the hope of personal immortality? Is that enough? Questions like these drive us to recognize that the force which is impelling us may not be a blind flux of events, but the Lord of history, who is opening our eyes to the fact that we cannot, even though we live in this favored nation, isolate ourselves from humanity. Perhaps he is telling us that we shall never have peace or prosperity or anything else worth while until everybody else has them too. If that is true, it will make a tremendous difference to

church life as well as to our national opinion that we are a chosen and particularly favored people.

We invite the readers of The Christian Century to give us their opinion on this great debate that is or should be going on in the churches. Have we properly stated the questions? If so, what are the answers?

# Pilate's Report on the Trial

EDITOR THE CHRISTIAN CENTURY:

SIR: I can't think of anything to write to you about this week—but wait a minute! You don't get off that easy! I received a letter yesterday which I am sending on to you, hoping that it will reach you while you are still doing (as I trust) your Lenten thinking. This is it:

"DEAR SIMEON: Had a funny dream last night, and not so funny at that. Just before going to bed I read in some old book a remark of Fitz James Stephen—whoever he was—to the effect that Pilate's account of Christ's trial, if it could be found, would be one of the most arresting state papers in history. Then I dozed off, and dreamed that I found the report in question. It was an old papyrus sent by Pilate to a friend in Rome. Seal unbroken. It will be a real scoop for Simeon. This is what Pilate wrote:

THE MOST NOBLE TERTIUS QUARTUS,
ROME.

YOUR EXCELLENCY: You may have heard of the disturbance in Jerusalem last spring over the trial and execution of one Christus. It was quite a nuisance. But then, everything in this miserable province is a nuisance. But it passed off all right, and we will never hear of Christus again.

My skirts are clear. I rather liked the man. He was what these Jews call a prophet, from upcountry, unsophisticated, of course. But compared to the rabble yelling their heads off, and the priests pushing their flimsy charges with no evidence at all that would hold in a Roman court, he was dignified and attractive. I told them plainly and courageously that I found no fault in him. But they kept yelling "Crucify him!" So I washed my hands of the whole affair.

My reasons were sound. To have let this Christus go free would have meant a riot and disorder and, no doubt, complaints to Rome. And you know that could be a lot of trouble. A procurator must keep order above all things.

Besides, it was none of my business, really. The man had committed no crime, but after all it was not my affair to mix into the squabbles of these fanatical Jews. It was their business, not mine.

And then it just happened to be a lucky chance to get solid backing from two groups usually opposed to me—the priests and the populace. I couldn't let that slip. It will mean a lot to my prestige and career here, and I hope in Rome too.

So if you hear any different reports, dismiss them.

With high esteem,

PONTIUS PILATE.

"Then I woke up. And I said, Great heavens! Those are the same reasons I give myself every day for not doing something that I know I ought to do—too much trouble, not my business, it won't pay off.

"Yours,

"PONTIUS JONES."

Well, that was the letter. How about you and me?

Yours,

SIMEON STYLITES.

# *VERSE*

## *Hydrogen Age*

**(Scientist asserts that man's only eventual refuge is underground.)**

OUT of the cave we climbed, through toil and tears
Of half a hundred thousand iron years . . .
Till Man the Inventor turns to Man the Slave,
And science herds us back into the cave.

STANTON A. COBLENTZ.

## *The Manger Is Not Far*

MUST we go back to Bethlehem—
Those centuries away?
Must we restore a manger place
To worship God today?

Or is there, in the world of now
A very humble child—
Some son of God, tomorrow's hope—
And parents meek and mild?

As shepherds, should we hear a song?
As wise men, see a star?
For birth is still a miracle,
The manger is not far.

FRANKLIN D. ELMER, JR.

## *Fellowship*

THE earth is one! Earth-quivers that arise
Under the rocks of Lima or Bombay
May be recorded half the globe away
By instruments more keen that vultures' eyes.
And dust-clouds, and volcanic ash that flies
Upon the wind, may make far heavens gray.
And hot West Indian currents may convey
A balm that gives the lark to English skies.

The world is one! And as the ocean isles,
Beneath the sundering wastes of wave and foam,
Are clasped together by the ocean floor,
So man is linked to man despite the miles,
And each, immured in his own Troy or Rome,
Feels gusts and tremblings out of every shore.

STANTON A. COBLENTZ.

## *Point Four*

A SMALL child cries for a crumb to eat,
On a far-off Indian shore.
In our own rich land the surplus wheat
Is bursting the granary door.
But the child can cry till its heart will break:
We are too busy fighting a war.

In our rich land the mills will cease;
There'll be no bread any more.
What has become of our hard-won peace?
Where is our vaunted store?
A man, with our millstone round his neck,
Lies drowned on the ocean floor.

EDITH LOVEJOY PIERCE.

# How Moscow Wins

By Sidney Lens

IS VIET NAM to be another China? Are the millions we are giving to France going down the same drain as the billions we gave to Chiang Kai-shek? What's the real score in the French colonies? While in Paris I asked these questions of seven leaders of the French colonial people. One of the seven was a socialist, the other six were simple nationalists. All were strongly anti-Stalinist.

There was stocky, piercing Ahmed Mazerna, an elected member of the French National Assembly who bitterly condemns French behavior toward his beloved Algeria. There were middle-aged Bourguiba, whose Neo-Destour movement sounds a clarion all through Tunisia, and one of his worshiping assistants. There were thin-voiced Raymond Rabemananjara and quiet Dr. R. Ratzimamanga, representatives of the National Malagasy Council in Madagascar. There was Mohammed Bousetta, young idealistic representative of the Moroccan Istiqlal. And finally there was Ly Vinh Khuon, an unostentatious, slow-moving man who represents the Viet Namese Socialist party.

What these men had to say was neither pleasant nor encouraging. They had just returned from a depressing conference in London where their position was somewhat between the devil and the deep blue sea. Soon they must either find a solution to the aspirations of their followers for independence or watch the fatal attraction of Stalinism chip their movements to bits. "We are Moslems," said the Algerian Ahmed Mazerna. "Obviously we cannot be Communists. But the Communists use popular slogans which arouse our people. What can we tell them? That the Communists are liars? They would only reply that we have waited six years in vain for America to help. Now we must try something else."

### *Forgotten Men of the Atlantic Charter*

Except in Viet Nam, the Communists do not have a mass following in the French colonies, but the nationalist leaders are frankly concerned that they soon may have. In their thinking recent colonial history is written in the conflicting attractions of the Atlantic Charter and Mao Tze-tung's victories in China. The charter was accepted originally with great enthusiasm. President Roosevelt himself had given assurances to the Sultan of Morocco. Britain was yielding one bastion after another to the cries of autonomy and independence. And with the world Communist movement exerting ceaseless pressures in the backward areas, it seemed inconceivable that the Western world would fail to seek solid allies among the native peoples. Presumably the French colonials had only to present their claim and collect the long cherished dream of sovereignty.

But as the years passed, as revolt and massacre followed each other, all to little avail, the charter receded into the realm of wartime mythology. Now it is the opposite pole that is becoming increasingly attractive, that of Mao Tze-tung. The colonial people are not affected by the charge that Stalinism is totalitarianism. They themselves have always lived in a totalitarian atmosphere. Nor are they easily swayed by the allegation that the Communists are insincere. They have been the victims of innumerable broken promises, from the days of Wilson's Fourteen Points to the time of the Atlantic Charter. Such, in brief, is the climate in which colonial nationalism must operate.

Consider Viet Nam. After the defeat of Japan the French first permitted a coalition government under Communist resistance leader Ho Chi Minh. Those were the days, it should be recalled, when French Stalinism was in a fervent embrace with French nationalism and did everything in its power to prop the French state. But as economic conditions deteriorated and as the cries for liberty and sovereignty increased, France re-established all the old trappings of its power, heedless of the conditions of colonial people.

### *Famine and Poverty*

In 1945, by official figures, approximately 1.5 million people in Viet Nam died of famine—in a population of some 23 million. According to Khuon, who was general secretary of the committee of supply that aided the victims, the real toll was considerably higher. Two French observers, Delta Tonkinois and Pierre Gouron, reported that the people were living on the brink of misery. But the French added fuel to this fire. Postwar "order" was restored by a Foreign Legion composed for the most part of ex-German prisoners of war, Indians, Spaniards and Italians. This motley group of mercenaries burned villages, tortured and killed. A well known paper, *Christian Witness,* has condemned the French tortures as similar to those Hitler used. A Yale University professor, Mr. Mus, joined in this view.

Despite all this, Viet Nam probably could have been kept in the Western family of nations if the French had exercised a little astuteness. Ho Chi Minh, leader of the coalition that fights France, is a capable man and a Communist. But of the twelve government ministers, two are Socialists (including the foreign minister) and four are Democrats. These two parties, with more than 60 per cent of the people behind them, are friendly to the West. After the war they succeeded in having the Communist party dissolved, and the Stalinites had to reorganize under the label "Group of Cultural Marxists." If the French last year had granted Viet Nam the same rights that the English gave to India, the Communist force would have remained negligible. Even up to five months ago, according to Khuon, it would still have been possible to come to terms with Viet Minh and keep it within the French Union.

### *Bad Situation Made Worse*

But the French brought back playboy Emperor Bao Dai from the roulette tables of the French Riviera to a puppet role in Saigon. The emperor, it should be recalled, also acted as puppet for the Japanese during World War II and collaborated with Vichy, while Ho Chi Minh led the resistance. Under the circumstances the pendulum swung

to the Communists, and since the victory of Mao their stock has risen rapidly, until today it represents at least 30 per cent of the people. The combined Socialists and Democrats probably could muster more, but they doubt whether this could be channeled into pro-American waters. When American ships arrived in Saigon last March they were greeted by riots. The center of town was in a state of siege and three persons were killed and thirty wounded.

The Viet Minh opposition forces are still organized primarily for guerrilla warfare, just as were the Chinese Communists for many years before the war. But with Mao Tze-tung now on the Indo-Chinese borders and able to send supplies to Ho Chi Minh, it may be that the rebels will soon be able to wage full-scale modern warfare. Khuon claims that they control 90 per cent of the territory and 92 per cent of the people. The French, he says, are confined to the big cities and main roads. These figures may be high but other observers corroborate the fact that the French and Bao Dai represent only a small minority of the people and are afraid to venture into villages at night. The prospects for the West are certainly grim when even men like Khuon and his Socialist party see little hope of effecting a rapprochement.

### *Other Colonies Similar*

If Viet Nam differs from Algeria, Morocco, Madagascar and Tunisia, it is not, according to the seven colonial leaders, because colonial policy is better there but only because of the relatively unpublicized fact that in these colonies revolt occurred and was suppressed whereas in Viet Nam it still continues. Dates, places, figures differ, but the stories are monotonously the same: enthusiasm for the promises of the Atlantic Charter, dislocated and depressed economic situations, requests for independence and replies in the form of minor, sometimes hypocritical, reforms, arrests, shootings and tortures.

Madagascar during War II was occupied by the British, but in 1943, by agreement with De Gaulle, French troops replaced the British. When the war ended and in the flush of social upheavals that followed, the French introduced a few reforms. Henceforth the four million Malagasy were to be represented by three delegates in the French parliament. Fifty thousand French colonists in Madagascar were likewise to have three delegates. The native representatives, members of the Malagasy Council, came to Paris and asked for independence within the French Union. They proposed election of a national assembly back home empowered to conduct negotiations with the Quai d'Orsay.

The French government refused this request. It insisted that the three men did not represent the people even though, according to Rabemananjara and Ratzimamanga, 99 per cent of the local assemblies in Madagascar were members of the same Malagasy Council. Of course tempers flared and "incidents" occurred. A military camp was attacked at Mouramanja. When it was all over the three elected representatives were in jail under death sentence, which was commuted to imprisonment in the Comoro islands. Thousands were arrested and, according to official French figures, 80,000 natives and 200 French were killed. The nationalists claim that 220,000 were massacred, that men were taken up in planes and thrown out without parachutes, that others were buried alive.

The standard of life in Madagascar is of course very low. In 1946 workers earned about 20 francs a day and a kilo of rice cost 25 francs. Today conditions are somewhat better: workers earn about 70 francs a day (20 cents) while a kilo of rice is 40 francs. In the south especially there have been many victims of famine conditions and the number of deaths has exceeded births.

### *Algerian Massacre*

A massacre also occurred in Algeria in 1945. Ahmed Mazerna asserts that 40,000 natives were killed and whole villages burned. Towns like Setif and Guelma were leveled to the ground after demonstrations by the National Movement of Algeria. Even though Algeria is considered part of France rather than a protectorate, these repressions still continue. An incomplete list of arrests from March 21 to April 17, 1950, includes 137 nationalist leaders in 13 cities. Later, the discovery of an "arms cache," which Mazerna claims amounted to only seven guns, led to 455 arrests. "The colonists," he says, "are seeking for pretexts because they feel themselves strong with U. S. help." American arms for the French are sent to Algerian ports, unloaded by the natives, and then a few days later are found in the hands of the police. Rightly or wrongly, the Algerians feel convinced that these arms will be used against them in an emergency, just as they feel that American aid permits France to divert arms for the unpopular war in Viet Nam.

Somewhat more hopeful than the Algerian and Malagasy movements is the Neo-Destour movement of Tunisia, led by a dynamic little man with exceptional oratorical ability, Bourguiba. Because the bey himself now leans in the direction of independence, Bourguiba's task is simplified, but Tunisia's recent past runs quite paralled to that of the other colonies.

In 1943 France exiled the old bey of the "sovereign" state of Tunisia because, in Bourguiba's thinking, he favored independence. According to the French he was "pro-German." The new bey at first was pro-French, but he too has now come out for independence. When the French government recently offered a sop of permitting the natives to elect two senators to the French parliament, the bey refused to agree to this link with the French empire.

### *Natives Second-Class Citizens*

Following the war the Germans and Italians were expelled and the French government undertook a wholesale purge of the Arab population on charges of "collaboration." Not only were legitimate collaborationists included, says Bourguiba, but many enemies of French domination as well. All told, about 7,000 people were killed. This number might have been much greater, Bourguiba thinks, had it not been for the friendly intervention of Hooker Doolittle, American counsul in Túnis, to whom Bourguiba went for help. Doolittle was later transferred to Egypt and Bourguiba is convinced it was because of French pressure.

Since 1939 Tunisia has been in a "state of siege." Although he himself has been negotiating with the French government, Bourguiba's party has been illegal since 1938. Electoral conditions here, as elsewhere in the French colonies, are heavily weighted against the colonials. A Grand Council exists but its native section is elected by

indirect vote, twice removed from the people. The village notables assemble under the chairmanship of the French civil controller and elect an electoral college. In turn this college elects the native members of the council. The French population, on the other hand, has universal suffrage. Only in 1947 did the far larger native population achieve parity with the French colonists. At that the two sections of the Grand Council meet separately and their powers are limited to the budget—always subject, of course, to the final decisions of the Quai d'Orsay.

Economically the disparity is even more pronounced. One hundred and twenty thousand Frenchmen control 2 million hectares of land, while 3.5 million natives have only 934,000 hectares. Probably indicative of the prevalent misery is the strike of agricultural workers three or four months ago. Wages at that time were about 50 cents for a 10-hour day. It took a general strike, with miners and dockers supporting their agricultural brothers, and two or three people killed, finally to gain a six-cent-a-day raise for the workers.

In Morocco there have been fewer shootings but the atmosphere is generally the same. During 1944, according to Mohammed Bousetta of the Istiqlal, six people were shot and thousands were arrested for demanding independence and unity of the three Moroccos, French, Spanish and International. Repressions have relaxed a bit in the last year but arrests still continue. Living conditions, however, are at the starvation point—worse than in any of the other colonies mentioned—and the 9 million natives have no juridical rights. They cannot even elect members to the French National Assembly.

### *Communist Special Favors*

What makes all these stories even more disconcerting to Americans who listen daily to the cry that "we must smash the Communists" is the contrast between French treatment of the Communists and of the nationalists. My seven colonial leaders assert flatly that the Stalinists have been given far more freedom and latitude than they enjoy. Except for Tunisia, native workers are prohibited from forming their own unions. The Communist-controlled General Confederation of Labor, on the other hand, is legal and tolerated. In 1947 in Djarda (French Morocco) 700 workers who organized an independent union were arrested. Fifty are still in jail or in "prohibited zones." When the natives ask for the right to establish nationalist unions they are told they can do so only if at least 50 per cent of the leadership is foreign—French or Italian. When you consider that there are 9 million natives in Morocco and only 300,000 French, all living in a supercharged atmosphere of racialism and with vast differences in living standards, you can readily see how difficult this is. The only recourse for the nationalists is to infiltrate into the Communist unions and try to "bore from within."

In the publication of newspapers too this contrast is noted. Communist publications appear unhindered; nationalist papers usually appear with big white spots where articles have been censored.

To some extent all this is due to developments inside France after the war. From 1944 to 1947 the Communist party of France was a vocal part of the government, solidly opposed to rocking the boat in the colonies. Those were the days when French Stalinism was breaking strikes, shouting itself hoarse against the German people, and doing all in its power to build itself up as an apostle of French nationalism. But now that this idyllic relationship is ended, the French government still moves more slowly against the Communists in the colonies than against the nationalists, for the Communists have far more support back home.

### *A Fight on Two Fronts*

The nationalists thus are faced with a fight on two fronts—against the French and against the Communists. This second front is not so easy to smash. The Communists too shout for independence, freedom, sovereignty. They daily ask the nationalists for a united bloc. In Tunisia, for example, the Communists were opposed to independence so long as the French Communist party was in the French government. But today they too are for independence and call for united action with Bourguiba on the basis of his "insufficient program." One of the Neo-Destour's leaders, Dr. ben Sliman, recently joined the Stalinist Partisans of Peace, but he was told to get out of one movement or the other. Thanks to the strength of the Neo-Destour, from the bey down to the average worker and peasant, the Communist movement is ineffective in Tunisia. But elsewhere its cries stir native sympathies and the call for a united bloc can be resisted only so long as there is another alternative to the Communist perspective of alliance with Russia and Mao Tze-tung.

The seven colonial leaders want no part of the world Communist movement. But they cannot sit in a neutral corner while the Communist steamroller rolls through Asia and their own nationalist rank-and-file turns from the West to the East. Like millions of us Americans they too want to know: Will Viet Nam be another China? And if and when it falls, how can colonial nationalism hold the dikes against the chilling floodwaters of Stalinism?

## *Mary Knew*

TREMBLING with grief came Mary Magdalene,
Nor heard the birds, nor saw the lilies' sheen
Glow in the early morning drip of dew;
Nor thought she of the dim light shining through
The gently stirring leaves of cypress trees,
Nor of the fragrant garden—all of these
The things the Master loved. Lonely she wept.
Then quietly, not to disturb, she crept
Where she could see the great stone rolled away—
Angels where she had thought his body lay.
Softly she asked: "Where have they laid my Lord?" . . .
She must believe the angels' awesome word
That he had risen. How could she doubt? And yet
She lingered near the tomb and still she wept.

"Mary!" Her name. And then she saw his face.
Her Lord! *Alive.* Without one single trace
Of doubt, her joy has braved the centuries.
The empty tomb, the angel messages—
From these her stricken heart cold comfort drew . . .
Mary had seen her Lord. She *knew.* She *knew.*

IDA NORTON MUNSON.

# The Roman Catholic Press

By Roland E. Wolseley

IT WILL COME as a surprise to those Protestants who speak and write in fear of the power of the Roman Catholic press to learn that Catholic journalists themselves have been chastising each other and their readers for a variety of failures. The more cynical Protestants will declare, of course, that the charges of ineffectiveness hurled by Catholic journalists at each other and the accusations of indifference leveled at Catholic readers are assumed attitudes, to goad the sheep still more. But these cynics do not know the authors of the lamentations, who are persons of integrity.

One is Neil MacNeil, assistant managing editor of the *New York Times*. He is regarded by Catholics as one of their leading journalists and by secular journalists as one of their more competent fellows. Another was James Supple, religion editor of the *Chicago Sun-Times* until his death in an airplane accident off Korea last year. He was honored by Protestants and Catholics alike for the quality of his work.

Their discontent with the Catholic press is expressed in a book virtually unknown to Protestants and little known among Roman Catholics. I recently stumbled upon it only by chance. It is *The Catholic Voice,* edited by Theodore J. Vittoria, S.S.P., and published in 1949 by the Society of St. Paul with the imprimatur of the Bishop of Youngstown. Its 25 chapters are reprinted from various Catholic publications, some of them important. Among the 21 contributors, in addition to Supple and MacNeil, are the popular journalist Eddie Doherty, several influential teachers and a number of official spokesmen.

## I

The Catholic voice, it appears, is far too feeble. A number of the writers do not hesitate to say so. Joseph Gelin and Joseph Breig, members of the staff of one of the more effective papers, the *Catholic Universe Bulletin,* put it more baldly than the others. They say: "There is no Catholic daily because there aren't enough daily Catholics. . . . Therefore our churches are jammed to the doors —but our newspapers and magazines and books lie unread." In another passage Breig says: "Our Catholic journalists are dull, too. As dull as any of them. Maybe duller. Include me."

These quotations are from the first two chapters, and they set the pace. Other writers urge the Catholic Church to have more than a trade press. Several point to the *Christian Science Monitor* as an example of what might be done. John Thomas Bonee calls the press of his faith "well meaning if bungling" and says that "zealous but pathetically ineffectual beating the air" is characteristic of "our present efforts in the field of journalism." He says the press is, "to use a distasteful expression, priest-ridden."

Protestants who, in their concern over what they consider the popish octopus, are encouraged by this, must not chuckle too soon. For much the same can be said about the Protestant press. Feeble as it may sound, there is at least a Catholic voice. Is there a Protestant voice in the form of a press?

We Protestants have about four times as many religious publications in the United States as do the Roman Catholics, who have 200 of any importance. But in this country our voice is divided. Elsewhere the Catholic press may be dominant because of political support, but here, where Protestants are in the majority, they are not unified as Protestants. The fundamentalists will have nothing to do with the modernists and have set up their own journalistic association. They want their own news service and plan to set one up, and when it is in operation the liberals will probably be as unwilling to subscribe to it as the fundamentalists are unwilling to give support to the existing news services.

## II

The journalists of only two of the many Protestant denominations have sought to integrate their work by associating themselves within their denominations—the Southern Baptists and the Methodists. Even the membership of the national interdenominational journalistic bodies is small: a few hundred in the Associated Church Press, half that number in the Evangelical Press Association, with some duplications.

Neither the Catholic voice nor the Protestant voice, in other words, is powerful. The Protestants need not fear the Catholic press. Religious journalism in the United States, whatever the group supporting it, is weak in the face of a teeming secular press. Secular dailies now reach nearly 54 million every day except Sunday, and on Sunday they reach 46 million. Add 15 million for the secular weeklies. Monthly magazines distribute 100 million copies of each issue, and weeklies and quarterlies add many millions more. The *Reader's Digest* alone is read by as many Americans as attend church; it *is* the church for many citizens, serving—as John Bainbridge remarked in his somewhat sarcastic study of it, *The Little Wonder*—as the modern Sunday school for adults.

## III

The aggregate circulation of religious publications in America is about 15 million, or roughly equivalent to that of the *Reader's Digest* throughout the world. The largest Roman Catholic publication in point of circulation is *Catholic Missions,* organ of the Society for Propagation of the Faith, with more than 1 million. The largest Protestant periodical is the *Upper Room,* with 2 million; but this is devotional literature rather than journalism. Both these publications are sold at low cost, in bundles, and are often distributed free, so there is no guarantee of their being read. More nearly journalistic is the *Christian Advocate,* which goes to about 350,000 of the 9 million members of the Methodist Church and has the largest Protestant circulation.

Even if the circulations were much larger, Protestants

might be missing the boat as badly as the Catholics. For it is the influence and effect of the periodical that count, not the number of persons who pass their eyes across it or say they subscribe. Let no editorial blue pencil delete this next statement: the fact that it is read and pondered accounts for the effectiveness, within Protestantism and outside it, of The Christian Century. Catholics can point to their *America* and *Commonweal,* which while having less than half the circulation of the Century, are effective in somewhat the same manner if not to the same extent.

Certain Roman Catholic journalists urge their church to imitate the Christian Scientists by issuing an exemplary paper or magazine, not recognizably and obviously religious but setting a pace for the rest of journalism by upholding standards worthy of religious publishers, journalists and readers. It may be time for Protestants, not to follow that dubious policy but to improve the openly religious publications so that they can catch the attention of the important secular readers. Small publications can be just as effective as the giants and are far less hazardous.

# Interview with Deity

By Donald C. Babcock

THE MAN from somewhere Out West kept right on sending me circular letters saying that he had talked with God, literally and actually, and that I could too. This happy consummation, it appeared, could be hastened by the reading of a certain book, and my money should be sent to the Man Out West rather than to heaven.

Perhaps I was unethical, but I did not work through the Man Out West at all. Instead, I put the democracy of the universe to the test. I applied directly, and received an appointment with Deity. As a matter of fact, Deity is much more accessible than he is reputed in some quarters to be. Several of my acquaintances have advised me to work through clerical channels when I want to communicate, but I am now of the opinion that no intermediary is called for when the business in hand is of a very personal sort.

One of the things I had learned from the experience of others stood me in good stead. I recalled that Alfred Noyes on one occasion attempted to storm the Divine Presence, with a very unhappy outcome:

> An idle wind blew round an empty throne,
> And stirred the heavy curtains on the walls.

But after all why should he have been surprised to find that Deity, at times, can be shy? (For this anthropomorphism I stand ready to be judged. Anthropomorphism, like man himself, is, in the words of Fra Elbertus, fast becoming less mere.)

I had good fortune, and Deity did not evade me. Throughout our interview he remained opposite me. I do not say that I saw him steadily or saw him whole. I had a strange feeling that I was contemplating myself at times, yet never was I in doubt that he was other than myself. Some of his fleeting facial aspects I can recall, but exactly what he looked like I never seemed to fix in my consciousness. In the moment of most direct exchange I could have said, "Verily thou art a God who hidest thyself."

*Deity.* Welcome! I have long thought you would come.

*Myself.* And I always knew you were aware of me. But I did not suppose that even you could make me feel as expected as this.

*D.* I should like to know more about just how you did feel.

*M.* I would gladly tell you. But I think you know my inwardness better than I do. ". . . thou altogether knowest it."

*D.* One of the misapprehensions about me which I have to take for granted is the certainty of mortals that I am beyond being told anything.

*M.* Already you fascinate and puzzle me. May I ask whether you intend to imply, as touching your knowledge, that anything like *limitation*—

*D.* Perhaps we can come back to that. You were about to make me better informed as to your feeling, now that we have met.

*M.* Well, then, I feel exactly as though you were something I had myself created, of my own thought, a very long time ago.

*D.* You are quite right. I am.

*M.* But this is to concede more than I am prepared to.

*D.* Concede to whom?

*M.* Certain persons who doubt your existence, and who would use your expression of acquiescence as evidence that you are only a fictitious thing, a figment of my thought.

*D.* Have you never considered, in your discussions with your doubting friends, that the more you can concede at the beginning of an argument, the greater will be your reserves of mutually accepted data at the final stages?

*M.* I am sorry. I fear I have always proceeded on the common theory that concessions are handicaps.

*D.* On the contrary, I believe they are in the nature of a lien on your opponent's resources. I have always conceded more to my Chief Adversary than most men would consider wise.

*M.* I find our conversation so stimulating that I am likely to abandon one train of thought for another, like a child at a fair. You must know of what tremendous import it is to me that you refer so definitely to the Adversary as an actually existing person not yourself—

*D.* I did not, I think, say that.

*M.* But—

*D.* This also is best left for a later moment in our talk.

*M.* As you think best, of course.

*D.* Do not think me arbitrary. I only want our conversation to result in the greatest possible mutual benefit. And, having had many, many interviews, I am only too

aware of the approach of the terminal instant. But you look disappointed. Why?

*M.* It is only that I hoped, while talking with you, to be free from the clock. I am weary of exhortations to the effect that "it is later than you think."

*D.* You will see no clock in this office. Nevertheless, I know what the time of day is, and so must you. But that is not why our interview must presently come to an end. The compelling reason is that you will grow weary of it. No, do not feel that you must disclaim that. You are not to be blamed, for you are in and of time, as I am not, and in time all men grow weary.

*M.* But may our conversation be resumed?

*D.* Many times, I hope. But I shall never again appear to you as being quite what I seem now.

*M.* That will be, I suppose, because I shall have changed, and my power of conceiving you will also have changed.

*D.* I like your discernment: What I am is affected by what you think.

*M.* And that, if I may say so, is where I came in. For as I recall you approved of my feeling that I had in some sense created you.

*D.* Can you remember when you first encountered this truth?

*M.* I cannot.

*D.* And yet, since it was an experience of your own, it is graven on your memory. I think I could call it forth from you—but I perceive by the flickering of an eyelid that you would like to interject something.

*M.* Merely that, if I am about to be psychoanalyzed, I am curious to know whether Freud was right: Is the Censor the same as the Self, or is he Yourself?

*D.* You need not speak of Dr. Freud in the past tense. He is doing further work at present along lines suggested by your question. I have the greatest respect for him; indeed, he has clarified some points admirably. However, he went somewhat astray, in an absent-minded fashion, in one respect: he did not make allowances for me. I am not surprised. He was greatly preoccupied, and I was careful not to obtrude. But to answer your question: The Censor is at once God and the Soul. Failure to comprehend this—common among positivists—could be expressed by a slight rephrasing of Emerson's verses:

> They reckon ill who leave me out;
> When me they fly, I am the wings.
> I am the Self, whom self must doubt;
> The Censor, I, of nameless things.

*M.* Since you unbend so far as to sanction a parody, may I say that it is not nearly so good as the original lines?

*D.* Quite true, and for the simple reason that Emerson and I wrote the original, while Emerson had nothing to do with the revision. And I am not at my best when I am not collaborating.

*M.* Is it because of your unbounded activity of mind, or my own elementary capacity, that I seem to find your every saying touched as by the Delphic oracle, cryptic yet compelling?

*D.* Both: and that, of course, is cryptic.

*M.* But not unlike the way of mortals.

*D.* Handsomely said. Would it surprise you to know that it is by no means a simple and easy thing for me to hold a conversation like this with a human being?

*M.* I should not have presumed to suppose so, but I am not surprised that it is true. I have had little children to whom I have tried to explain things simply. In fact, I am by profession, as you know, a teacher.

*D.* You—and I.

*M.* I take your meaning, I think, and would be somewhat abashed were it not for a certain ancient admonition: "Except ye become as little children . . ."

*D.* I meant more than that. I meant that when you teach—and I am now assuming something in the nature of a socialized recitation—you feel the tension of transforming highly significant thought into a lower voltage more easily applied. In like manner, when I take part in a dialogue, I am forced to act as a self-transformer of my own high-frequency dynamic. Left to myself, I predicate, synthesize and conclude in a kind of simultaneity. Speaking to the mind of one subject to time-sequence, I am under the strain of possible atomization of myself. Dialectic rebels at being reduced to dialogue.

*M.* And may this be why our mystics have often seemed inarticulate?

*D.* Yes, for things not grasped whole, though they remain real, are no longer existent to be grasped.

*M.* This, then, is why you find it difficult to converse with me?

*D.* Yes. But we were saying that there was a time when you first knew me as something you had in part created, as well as being also a creation of mine. If we may now return to that point, it may have become clearer why, in spite of the cramping of my style in dialogue, I am still at my best only when collaborating.

*M.* Can one collaborate with himself?

*D.* Shrewdly asked—though I believe you know the answer. Among other things, you have wondered if I was not hard put to it, "before the foundation of the world," to find anyone with whom to cooperate.

*M.* Well, I confess I used to wonder a good deal about the passage that says, "And God said, Let us make man in our image." Is the "us" editorial or ontological? Of course, I have not been so much troubled about this in later years.

*D.* And why?

*M.* Because I came to perceive that God could not fairly be held solely accountable for everything to be found in his Word.

*D.* That, then, may answer your question about my possible plurality. If others than I have uttered my words in part, so may there have been others with whom I could hold converse when I created Man. Perhaps even the morning stars.

*M.* Even as you are now holding converse with me and are also creating me.

*D.* I shall never cease creating you. But neither shall I ever cease to become more and more in my own being, through what you, in responding to me, call forth creatively in me.

*M.* And now it is my turn to seem to leap off at a tangent. I suddenly see that what you have said quite definitively answers the question of immortality.

*D.* Our immortality is mutual and reciprocal.

*M.* But mine can more easily be submerged—I will not say lost—in yours than yours could in mine.

*D.* You have not quite emancipated your mind from the primeval fear. You revert emotionally to the idea that Death can hurt you.

*M.* Do I not come honestly by this fear?

*D.* Yes. But you cannot honestly retain it. You have learned something that forbids it.

*M.* "Perfect love casteth out fear"?

*D.* Right. And it is fear, rather than hate, that is the opposite of love.

*M.* Besides love, understanding would help.

*D.* Are they so different? But what would you understand?

*M.* I fear—the word keeps intruding—that I shall ask to comprehend what lies beyond my grasp.

*D.* Nevertheless, ask. There is no question a mind can frame the answer to which is entirely out of its reach.

*M.* In a word, then, what is Death?

*D.* Death is cessation of function.

*M.* Shall I ever cease to function as for and in you?

*D.* "He that liveth and believeth in me shall never die."

*M.* Is to believe to function?

*D.* To believe is to accept for integration. Belief that reaches the level of willingness to be in some sense identical with another is the assurance of continuance in that other's being.

*M.* Then while you endure I shall endure?

*D.* It is written, in the book of Job.

*D.* You have said nothing for some moments. Was I right when I said that you would be the one to end our talk?

*M.* I confess it. I am weary with a strange weariness—but not of the spirit. I must withdraw from the near presence of your thought. Yet there are questions and questions . . .

*D.* "Also he hath set eternity in their heart."

# *BOOKS*

## Beecher to Weatherhead

THE ROYALTY OF THE PULPIT, A SURVEY AND APPRECIATION OF THE LYMAN BEECHER LECTURES ON PREACHING AT YALE DIVINITY SCHOOL. *By Edgar DeWitt Jones. Harper, $5.00.*

TEN THOUSAND dollars, given to Yale in 1871, founded and endowed the internationally famous Lyman Beecher Lectureship on Preaching. How far that little candle throws its beams! One may well say that this was not so much a gift as an investment. When the total return during these almost 80 years is counted up, it seems an investment comparable to that of putting a few thousand into Ford stock back in the nineties. Mr. Henry W. Sage of Brooklyn was the shrewd and fortunate investor; the resulting dividends were of exactly the kind he wanted, and in an amount that would have surprised him. Dr. Edgar DeWitt Jones has audited the account and here presents the report.

No, of course not the financial account, for it can be assumed that the Yale corporation has taken care of that; but the lectures which have been produced and published under the sponsorship of this foundation. Together they constitute a treasury of homiletical wisdom and experience; a river rather than a reservoir, for the stream still flows. "Homiletical" is, however, a term too technical and too narrow in its implications to be quite accurately descriptive. Twice the scope of the lectureship has been broadened, with the consent of the donor. It was originally specified that the lectures should be "on preaching" and "by preachers." After the first few years it was decided that "on preaching" should be interpreted as including "pastoral theology or any other topic appropriate to the work of the Christian ministry"; that is to say, lectures on anything that could be preached about should be regarded as lectures on preaching. This wise decision was undoubtedly what saved the series from falling into a tiresome round of repetitiousness like a phonograph with the needle stuck in one groove. Granted that preaching is a high and difficult art, 80 successive books about it *as an art* could be a bore. But when the content as well as the methodology of preaching is the theme, the scope becomes as wide as heaven and earth.

The other liberalization of the terms was the admission that laymen might have something important to say on topics that fall within these wider limits. Not until 22 years later, however, and then only once (1915), was a layman honored with the appointment to give a full series. That one was a lawyer, George Wharton Pepper, later a senator from Pennsylvania. In 1950, when six speakers contributed one lecture each to the series, two of these were laymen—Charles P. Taft and W. H. Auden—and one was a laywoman, Miss Helen Kenyon.

Dr. Jones' survey begins with Henry Ward Beecher in 1872 and ends with Leslie Weatherhead in 1949. Seventy sets of lectures have been published. An absolutely complete collection is almost as hard to get as a complete collection of autographs of the signers of the Declaration of Independence, but fortunately most of them can still be found. The enduring value of such a series, however, is not chiefly in the continued availability of the books themselves, but still more in the transmission of their ideas through the minds of the thousands who have read them and been enriched and stimulated by them and then passed the thoughts along in their own preaching and writing. The lineage of intellectual and spiritual stimulus that fans out from such a source is inscrutable and incalculable.

It was natural that the first appointee to deliver the Beecher lectures should be Henry Ward Beecher. He was not only the son of the man in whose honor the lectureship was named, but was also incomparably the outstanding preacher in America at that time. That he was invited to give not only the first series but also the second and the third might seem to indicate that the Yale corporation could not think of anyone else who would dare to face comparison by following him; but more likely it indicated only a realization that Beecher had a great deal more to say than he could put into one series, or even two. As a matter of fact, he did. Besides talking a good deal about himself, he said much that has enduring interest and value. For the most part his lectures really were about *preaching*. There are 33 of them in all. He produced them the easy way by speaking without manuscript, having the lectures stenographically reported, and sending them to the printer with no revision by him—a dangerous precedent fortunately not often followed.

Dr. Jones was very wise in not trying to treat all the 75 lecturers in this series in chronological order. He avoids that tedious method and gets structure into his book by grouping the men into eleven categories and giving a chapter to each group. He says that he struggled long over the scheme of classification, and I have personal reason for knowing that this is true. The list of groups that he finally adopted is not very scientific, as he frankly admits, and the boundaries are often indistinct; but I doubt whether anyone could make a better classification, in respect to either the groups or the assignment of each man to the most appropriate group. For better or worse, here are the eleven classes into which the lecturers are divided: 1. Olympians; 2. Titans; 3. Theologians and Philosophers; 4. Prophets of

Social Change; 5. Educators and Schoolmen; 6. Editors and Publicists; 7. Modern Masters of Pulpit Discourse; 8. A Pageantry of Preachers; 9. Shepherds of the Flock; 10. Churchmen and Ecclesiastics; 11. Men of Letters.

The defects of this classification leap to the eye: 1 and 2 are measures of magnitude rather than descriptions of quality or special character; 5 and 6 indicate gainful occupations and channels of influence but not types of mind or areas of religious and theological emphasis; 7 and 8 seem simply to indicate preachers who can *preach;* 10 is a special preserve for Episcopalians, to which one Methodist bishop is generously admitted. But try to make a better grouping! I can't, and this one serves its purpose admirably.

Within each category, Dr. Jones devotes a few sparkling pages to each lecturer—his career and personality, and the scope and substance of his lectures. In these sketches of personalities, the author's special talent shines. No one can go through these chapters without feeling a sense of friendly intimacy with these men as well as an admiration for their Christian and ministerial virtues. There is nothing stiff and stuffy about these pictures of personalities. There is much that is anecdotal and not a little that is amusing. Dr. Jones avails himself freely of quotations, both in his accounts of the men and in his presentation of their lectures. (Note to publisher: In the next printing, get Albert Parker Fitch's name right on pages 95-99, where it is five times wrong and twice right; and correct "Barrons" to Barrows lectures in India on page 166.)

This book is no hasty improvisation, nor even the product of a sudden concentration of energy for research in an unfamiliar field. For many years, Dr. Jones' two great intellectual passions have been Lincoln research and the Yale Lectures on Preaching. His Lincoln library has more volumes and has cost him more money, but his Lyman Beecher Lectureship collection is more nearly complete. In fact, I think it *is* complete. When he undertook the large task of writing this volume, he already knew the series probably as well as any man in America. With that long acquaintance as a starter, he settled down to more intensive study. The result is a very sound historical record, both factual and interpretative, of a great lectureship which has occupied a unique place in the story of American Christianity, and also a delightful introduction to some of the leaders in religious thought and life in the past three-quarters of a century.

Lest some may not remember what important contributions to theological literature have been made through this series, it may be mentioned that (to select only from those before 1925 )the following had their origin as Lyman Beecher Lectures on Preaching: Phillips Brooks' *Lectures on Preaching;* A. M. Fairbairn's *The Place of Christ in Modern Theology;* Henry Van Dyke's *The Gospel for an Age of Doubt;* George Adam Smith's *Modern Criticism and the Preaching of the Old Testament;* George A. Gordon's *Ultimate Conceptions of Faith;* and Harry Emerson Fosdick's *The Modern Use of the Bible.*

A book about books is never quite an adequate substitute for the books that it is about, any more than a review is a substitute for the book reviewed. But in this busy world one must economize time somehow, and 70 volumes of lectures on preaching, even broadly defined, are too many for most of us. Even if one is determined to explore that entire area, it will be advantageous to have a guide. As substitute or as guide, *The Royalty of the Pulpit* will serve well. It is a great book about preachers and preaching by one who is himself a great preacher.

W. E. Garrison.

## Books in Brief

Career Women of America, 1776-1840. *By Elisabeth Anthony Dexter. Marshall Jones, Francestown, N.H., $4.00.* Even in the half-century before 1840 there were more women than one might suppose who defied the taboos and made careers for themselves. The names of a few of these pathfinders and pioneers are familiar, but most of those whose achievements are here recorded will be new acquaintances for the majority of readers. They include physicians, preachers, managers of plantations, merchants, hotel keepers, authors, editors, printers, circus performers and college professors. I did not notice any blacksmiths or steeplejacks, but there may have been some. Honor is due to them all. They deserve to be better known. Mrs. Dexter's informative and entertaining book does right by them, and the more effectively because she is no embittered feminist. She is herself a successful wife and mother, a Ph.D and an LL.D., a former history teacher in Radcliffe and later a worker in Europe with the Unitarian Service Committee (of which her husband was director) and other relief and peace-promoting agencies.

Ascetical Works. *By Saint Basil. Translated by Sister M. Monica Wagner. Fathers of the Church, Inc., $5.00.* About 355 A.D., Basil and his close friend Gregory of Nazianzus finished their university work in Athens and set forth to explore the possibilities of the monastic life, then a comparatively new idea in Christianity and not yet reduced to rules and systems. Basil went to the Egyptian desert, where the most notable practitioners of asceticism were to be found. There he saw two types of monks. There were the solitaries, or hermits, of whom Anthony was the model and Simeon Stylites (the original one) an extreme example; and there were also those who lived in communities, though with no very tight organization or rigid discipline of obedience and with only moderate austerities. Pachomius was credited with initiating the latter type. Basil did not care for the eremitic program. He selected the Pachomian *coenobium* as the starting point, rather than the model, of his own system. He restricted the size, strengthened the organization, stiffened the rule (especially of obedience) and, both by teaching and by practice, probably did more than any other person to set the pattern for Western monasticism and to popularize it. St. Benedict leaned heavily on Basil. Of the 16 pieces included in this volume, about half deal quite directly with asceticism or monasticism; the remainder are but indirectly related to this specialty. The "Long Rules" are an extended series of questions and answers on the administration of monasteries but touching many points of Christian teaching. The 100-page tractate "Concerning Baptism" stresses repeatedly the analogy with burial and resurrection and the necessity that the candidate shall first be well instructed, put his reliance on the cross and put away his sins: "And then we are ready for the baptism of water, which is a type of the cross and of death, burial and resurrection from the dead." It seems strange that, even in the fourth century, when the bringing of the whole population into the church was already well under way, Basil begins this treatise with the proposition that "we should become disciples of the Lord before we are accounted worthy of holy baptism."

Tomorrow You Marry. *By Joe W. Burton. Broadman, $1.25.* This is the kind of Baptist book on marriage questions that can include, among its warnings to the young, a section like this:

> *Beware of Marriage to a Follower of Alexander Campbell* [a section heading, author's italics]. A certain Methodist married a girl who was a member of the Church of Christ. She and her family persistently insisted that he unite with her church by baptism. If he did not, they said, he would surely go to hell. . . .
>
> "They nearly worried me to death," the man relates. "Finally I told them that my mother and father were good people, that I believed they were Christians even though they were Methodists. 'Both,' I said, 'are dead and gone. I believe that they are in heaven. If they are not, I am willing to go to hell with them. Now shut up and quit bothering me about your Campbellite baptism.' "
>
> This actual experience illustrates the tenacity of the followers of Alexander Campbell. . . . In fact, both in attitude and in possible effect on marriage there is a strong parallel between Catholicism and Campbellism. Each sets up an ecclesiastical system through which it is claimed that God's grace is available only at its hands, the one offering salvation through baptism and the other adding six other sacraments and imposing its complete sovereignty over the trembling individual. Both inculcate an intolerance which in effect practically obviates the possibility of happy marriage to one of any other faith.

This quotation, being completely false except perhaps for the "actual experience"—which might be true since, as the author says elsewhere, fanatics can be found in almost any communion—is perhaps not worth the space it takes. But, on the other hand, maybe it is just as well to know that the old spirit of sectarian hostility and misrepresentation still survives in some quarters. The

Broadman Press could be in better business than promoting it. Much of the book contains good counsel about marriage.

WARRIOR WITHOUT WEAPONS. *By Dr. Marcel Junod. Macmillan, $4.00.* For a story of war as seen by one who was in the thick of things for ten years yet above the battle, this personal narrative by a Swiss Red Cross physician is tremendous. The years were 1935-45. The scene ranges over Abyssinia, Spain, a great part of central Europe including Berlin when Hitler was riding high—"I had chosen Berlin as my post, and for a long time I was the only Red Cross delegate in Germany and in all the countries which fell subject to her by right of conquest" (p. 124)—and finally Japan. In each of these regions Dr. Junod had not a hasty look-see but a long and arduous tour of duty involving heavy responsibilities and intimate contact with the grim realities. Political indoctrination of any kind is not within the author's intent, but some conclusions inevitably follow from a plain and uncolored statement of observed facts. One of these is that the Spanish nationalists cannot be truthfully called "the Reds," as Franco's mouthpieces in Spain now call them with tedious iteration. The main message is what war did *to* the people over whom its waves rolled, and what the Red Cross did *for* them. These things Dr. Junod tells with great modesty and restraint and with considerable effectiveness.

W. E. G.

# *CORRESPONDENCE*

## Thrill and Stimulus

SIR: It was a thrill to read Dr. Hulme's article "Theology and Counseling" in your Feb. 21 issue. It should prove a stimulus to many clergy for more consecrated endeavor in pastoral counseling.

CARLTON H. MALL.
Redeemer Ev. Lutheran Church,
Oak Forest, Ill.

## Better than Aspirin

SIR: I would like to say a hearty Amen to Prof. Hulme's plea (Feb. 21) for a wedding between theology and pastoral counseling. He makes an observation that ought to help minimize one of the grounds for divorce between the two, namely: "When the counselor . . . prematurely lets go with his ideas and advice, the counselee leaves feeling cheated and unsatisfied. This attitude of the pastor's is more a problem of psychology than of theology." When the family physician has such an attitude we are not likely to blame his theology.

My own opportunities for counseling as a navy chaplain and later as a hospital chaplain and pastor, coupled with a year's opportunity for postgraduate study in the field of theology, serve to heighten my appreciation of the contribution made by Prof. Hulme. The pastor-counselor who is called upon to help a person who has a feeling of guilt ought to know just the Physician needed. Clear thinking about and personal knowledge of the Great Physician will increase the counselor's chances of aiding the counselee to find something more than an aspirin tablet.

ERNEST W. SECKINGER.
Wesley Oak Methodist Church,
Thunderbolt, Ga.

## Wise in the Care of Souls

SIR: For the work of caring for persons as a minister should, I need all the help I can get from every available source. So I have read scores of books and articles on counseling, including the article by Dr. Hulme in your Feb. 21 issue.

It seems to me that theological doctrine, the "solid stuff" of religion, will be of little help to any person counseled unless the person has been firmly grounded in the dogma to be used. To the lay people among whom I have lived, the atonement, for example, is a mystery. A man said to me not long ago, "It does not help my peace of mind any to know that another person has paid my debt." Whatever the theory used, the person will not be helped until he not only knows the theologian's answer but accepts it as satisfactory. Now, that is no small order for a frustrated, guilt-bound person, when it is considered how many giants of theology have sweated over such matters. Before the patient has figured them out, he will likely conclude that his troubles are mere trifles and will eat his spinach.

We who became ministers before the clinical psychologist offered much help had to do the best we could, aided by what we could gather from Jesus and a few other biblical sources. For practical help, to me, Jesus is still pre-eminent. I shall probably go along with him during the remaining years of my ministry, thinking of my office not as counseling but as the care of souls.

WILLIAM E. BECKETT.
Community Methodist Church,
Evart, Mich.

## Job to Do in Michigan

SIR: "Right Race Relations" by Homer A. Jack in the Feb. 21 issue is most timely. In our opinion, more articles of this type attacking the problem of America's shame, of race discrimination, of inequality are a "must" not only for The Christian Century but for every city, town and hamlet daily or weekly.

Mr. Jack's article gave some concrete suggestions. One of them was to look up chapters and branches of national organizations dedicated to the improvement of race relations. We should appreciate it if the attention of your readers could be called to the fact that there are also state and city organizations which cooperate with the national groups and carry out local programs to extend and preserve civil rights by community education and legislative action.

In Michigan, the Michigan Committee on Civil Rights is a statewide organization with local chapters in the principal cities whose primary purpose is working for the passage of an F.E.P. law. The state headquarters is located at 806 Washington Blvd. Bldg., Detroit. In addition to the work for a state F.E.P. law, the committee has a comprehensive program which includes items such as police-community relations, discrimination in places of public accommodation, migrant labor problems, fair educational practices. We hope your Michigan readers will add our name to the impressive list furnished by Mr. Jack.

OLIVE R. BEASLEY,
Executive Director.
Michigan Committee on Civil Rights,
Detroit, Mich.

## Runners-Up?

SIR: Please accept this letter as a token of my appreciation for the series of articles on the "Great Churches of America." I have just completed rereading and studying the reports on the four town and country churches. It is in this field that I feel the keenest interest. The idea that a church needs competition to progress was exposed as a myth. Thanks! My belief that the church must undergird and influence every area of an individual's life was upheld by the coverage which your editors so ably made. The emphasis "great" churches give to denominational heritage and doctrine need not prevent ecumenical cooperation, but apparently impairs it. I would like to see The Christian Century publish a booklet giving complete coverage of not only the "great" churches but also the runners-up. May I place my order now?

Methodist Church, LEROY DAVIS.
Kilmarnock, Va.

## Boston Airport Chapels

SIR: Let me hasten to correct an inaccuracy in my Boston newsletter published in your Feb. 21 issue. I reported that Mr. McGrath of the International Logan Airport stated that he had had no response from Protestant and Jewish leaders relative to the proposed chapels at the airport.

Frank Jennings, executive secretary of the Massachusetts council of churches, very kindly has called my attention to the error in this report. Dr. Jennings writes: "The facts are that not only did I talk with Mr. McGrath after his invitation to us to con-

sider it, and not only did we have an exchange of correspondence regarding it, but a committee of Protestant leaders went to the airport and met with Mr. McGrath and his associates and went over the matter quite carefully. Furthermore, there was an article in at least one of the Boston daily papers in which Mr. McGrath was quoted as saying that although the Protestants would not accept the airport's offer of space, I had expressed to him in my letter the good wishes of the Protestant churches to any who would take advantage of it."

I am very sorry to have based my report on erroneous information, and I am grateful to Dr. Jennings for his correction.

KENDIG BRUBAKER CULLY.

First Congregational Church,
Haverhill, Mass.

## No Clerical Code of Ethics

SIR: Perhaps because Robert E. Fitch, in your Feb. 28 issue, was writing for a religious journal and is himself a professor in a theological seminary, he included the clergy in the professions having a code of ethics and exercising discipline. Were it only true! How many now prominent clergymen would be unfrocked! The A.A.U.P. issues punitive edicts but will not punish the professors themselves. There is no A.A.P.C. (American Association of Protestant Clergymen) to as much as express itself.

Since those ancient times when "private priests" were retained at a price (before the days of socialized religion and socialized education), the clergy have been by and large obedient to the institutions they served. We may organize like labor to bargain collectively, if we will (and the clergy won't). Whether we like it or not, neither the teaching profession nor the clergy are in the same category with doctors and lawyers. Sad as it may seem, both academic and pulpit freedom is a license, not a right. We are at the mercy of boards of trustees, deacons and regents. We can only teach them and preach to them until they see the light. We do not live by fees, but by salaries.

RICHARD R. HULBERT.

Congregational Church,
Faribault, Minn.

## Reply from Indonesia

SIR: In the Oct. 18, 1950, issue of your paper an editorial under the name of "Rebellion Flares in Amboina" attracted my attention because of its greatly misleading content. Allow me to contradict one or two statements you made in this editorial.

The Protestant Church of the South Moluccas (with headquarters at Amboina) has nothing to do with the Dutch missions. This church forms a part of the Protestant Church in Indonesia, consisting of four autonomous churches: the Protestant Church in the Minahasa (North Celebes), the Protestant Church of the Moluccas, the Protestant Church on the Isle of Timur (Lesser Sunda isles) and the Protestant Church in Western Indonesia. These churches became independent, autonomous national churches in, respectively, 1934, 1935, 1947 and 1948. Not only in the Minahasa, as your editorial suggests, has an autonomous national church existed "long since," but in the Moluccas also. The membership of this church is about 300,000. The entire membership of the Protestant Church in Indonesia is about 1 million—almost half of the Protestant community in Indonesia—divided among some 25 autonomous churches and churches in process of formation. Some 21 of these churches had relations with Dutch, Swiss, German and American missions. The four churches in Indonesia were partly supported by the state.

As there exists no relation between Dutch missions and the Church of the South Moluccas, your statement that "the islanders are still very dependent upon and easily influenced by the missionary representatives of Dutch churches" is incorrect. At the time of the revolt in Ambon, in postwar years and already long before the war, no Dutch or other missionaries were with the Church of the South Moluccas.

Equally incorrect is your general statement that the Dutch churches "have been something less than enthusiastic supporters of Indonesian freedom." You have in this matter to distinguish between the Dutch Reformed and Christian Reformed churches. The mission board of the former church as early as 1946 formulated its standpoint: a plea for the freedom and independence of Indonesia.

During the Dutch-Indonesian conflict I admired the articles on this issue in your paper as well informed and stating a sound view in this matter. But with the above mentioned editorial you hit very wide of the mark indeed, and I beg you to give this correction space in your paper.

U. H. VAN BEYMA.

Missions Consulate,
Djakarta, Java.

[Dr. van Beyma is quite right in correcting our implication that the church in Amboina was not autonomous. That notwithstanding, Amboina remains the area of Indonesia where the Dutch, including representatives of the missions movement, have more influence than anywhere else in the new republic. The independence which the Dutch churches supported in 1946 was a far cry from the total independence the Indonesians were demanding.—THE EDITORS.]

## How Very Wrong

SIR: In The Christian Century of Feb. 14, the editorial "Involuntary Isolationism" contains, in the second paragraph, this sentence: "This position was legally as well as morally sound, and the United States, which is bearing the brunt of the Korean war, had a right to press for it." This was said with reference to the branding of China as an aggressor.

It was some consolation that your editorial proceeded to suggest, at least, how very wrong this right was. The ghost of the "unnecessary necessity" must have been haunting the editorial office. If I were among the dispossessed in almost any part of Asia and knew about the location of the U.S. strategic military bases and about the eagerness with which our military forces were thrown into the Korean conflict, I would consider the United Nations action branding China as an aggressor an achievement of consumate hypocrisy on the part of the United States.

Do you remember "Remember the Maine," "A War to end War," "The Sneak Attack," "The Four Freedoms"? Do you suppose this "Stop Aggression" slogan could possibly belong in the same category and is possibly being used merely as war propaganda? If this could be true, what becomes of the legal and moral soundness of an attempt to draw the peoples of the world into war?

Westerville, Ohio. B. C. GLOVER.

## Break Through to Peace!

SIR: Have we people in the United States an invisible iron curtain of our own? There are plenty of indications that official pressure and a war-induced psychology are imposing an ominous silence upon both press and radio. Among these indications is the lack of emphasis upon any constructive program for peace, particularly the plan proposed by Sen. McMahon, chairman of the Joint Committee on Atomic Energy. When the United States entered upon the Korean war, this proposal was dropped.

Sen. McMahon made another speech in the Senate on Jan. 22, in which he promised to reintroduce his resolution No. 94. That speech was evidently an appeal for popular support. This is the time for all Christian bodies, institutions and men of good will everywhere to break through the official silence and give U. S. citizens a chance to express themselves about the most practical, sensible, constructive program for peace which has ever been proposed.

For this we have a right to look for leadership to the national organizations of all religious bodies. Can you think of anything more important? The churches are just now making an appeal for funds to relieve suffering in war-stricken Korea. We ought to respond generously. But more creative, constructive, practical idealism will prevent suffering and establish peace. Sen. McMahon's proposal has in it so much common sense, so much practical idealism, such tremendous evidence of our friendship and good will for all nations and peoples that it can capture the imagination and will of all people everywhere.

If ever there was a God-given time to appeal to our own citizens and the peoples of all nations it is now. What is the matter with the top leadership of our churches and of councils of churches? Please help us to wake up the churches, that the churches may enlighten the people. Sufficiently enlightened, the people will wake up Congress.

GEORGE W. COOPER.

Methodist Church,
Parkland, Wash.

# NEWS of the CHRISTIAN WORLD

## Ministers Press Crusade on Vice

**700 Western Pennsylvania Protestant Leaders Continue Drive Despite Threats of Reprisal**

PITTSBURGH, Feb. 27.—Several of the Protestant clergymen who are carrying on a crusade against vice, gambling and corruption in Fayette, Greene, Washington and Westmoreland counties in this area are reported to have been threatened with reprisals unless they cease their efforts. But they are continuing undaunted. Two Pittsburgh bishops—Austin Pardue of the Episcopal diocese and Lloyd C. Wicke of the Methodist area—have announced active support of the campaign. Recent additions to the crusading forces are the Western Pennsylvania eldership of the Churches of God, the National Reform Association and the Trafford ministerium. A Roman Catholic priest, Owen J. Kirby of Monessen, has published a statement declaring that "moderate gambling is not a sin" and comparing the Protestant campaign with tactics used by Marshal Stalin of the Soviet Union.

### Methodists Carry on Evangelism Drive

More than 250 Methodist churches of the Pittsburgh conference energetically engaged in a program of visitation evangelism and special meetings last week. Most of the local churches had guest speakers in their pulpits for the evening services, and teams of lay volunteers called on nonchurch families in the neighborhoods. Leaders of this "evangelistic advance" were Bishop Lloyd C. Wicke, District Superintendents Harry A. Price and Albert G. Curry, and C. Lloyd Daugherty, Jr., of Nashville, Tenn., formerly pastor of a Methodist church here. The week's program opened with a rally attended by 1,500 young people at Emory Methodist Church on Sunday evening Feb. 18. It concluded with a "victory mass meeting" held the next Sunday evening in Syria Mosque. Although the program was announced as for others as well as Methodists, no invitation was extended to churches of other communions to participate.

### Brotherhood Theme is Widely Acclaimed

National Brotherhood Week this year enjoyed what was probably the best reception it has ever had hereabouts. The Protestant contribution was an interracial rally and "church fellowship service" attended by 2,200 in Soldiers' and Sailors' Memorial hall Sunday afternoon Feb. 11. Sponsored by the commission on race relations of the Allegheny county council of churches, the rally featured a choir of 200 voices from Negro and white churches, the Salvation Army band and a processional of 150 clergymen in vestments. In the principal address Jitsuo Morikawa, nisei and minister of First Baptist Church, Chicago, urged Protestant churches to shed their caution and conservatism and to practice Christian brotherhood as the "usual" rather than the exceptional thing. The regional unit of the National Conference of Christians and Jews arranged scores of events in churches, service clubs, veterans' and women's organizations and schools, with numerous radio and television programs. Brotherhood honor awards were given to Ben Moreell, president of the Jones & Laughlin Steel Corp., and Brehon Somervell, president of the Koppers Co., at a dinner yesterday evening at which Harvey S. Firestone, Jr., was the speaker.

### Cathedral Presents Lenten Noonday Preachers

Trinity Episcopal Cathedral, with the department of evangelism of the church council cooperating, is again presenting a strong array of noonday Lenten preachers. Those from outside the city are Bernard Iddings Bell of Chicago, Oscar Thomas Olson of Cleveland, Alfred W. Price of Philadelphia, M. Stephen James of the Reformed Theological Seminary at New Brunswick, N.J., Louis M. Hirshson of Hartford, Wilburn C. Campbell, Episcopal coadjutor bishop of West Virginia, and Lauriston L. Scaife, Episcopal bishop of Western New York. Dean N. R. H. Moor, William W. Lumpkin of Calvary Church and J. Lawrence Plumley of the Church of the Ascension preached at services the first three days. Bishop Austin Pardue will conduct the Good Friday service. Non-Episcopal clergymen take part daily in the program.

### And So Forth

James H. Robinson, for 41 years minister of Macedonia Baptist Church, one of the city's large Negro congregations, died recently at the age of 79.

Judge Samuel A. Weiss of the Allegheny county court has announced his withdrawal as a sponsor of the newly organized local unit of Protestants and Other Americans United for Separation of Church and State.

Bishop Nikon of Philadelphia has been named head of the Russian Orthodox Greek Church in this area, succeeding Bishop Benjamin, who has been assigned to duties in Japan.

Westminster College, United Presbyterian institution at New Wilmington, will conduct a campaign for $1,245,000 in the next three months for new buildings and endowment.

Sarah Heinz House, north side youth center founded by Howard Heinz of the widely known food firm, has just celebrated its golden jubilee.

The council of churches of Christ of Allegheny county concluded a January financial drive with approximately $58,000 in contributions. An additional $15,000 will be sought for new projects in research and institutional ministry.

At its morning service Feb. 18 Smithfield Evangelical Protestant Church (Congregational) unveiled a memorial plaque honoring the late Carl August Voss, its pastor for 38 years. The memorial prayer was given by Carl Hermann Voss, son of the deceased pastor and for a time his associate at Smithfield.

The community chest of Allegheny county, handicapped by a newspaper strike and other complicating factors, closed its long-drawn-out campaign a fortnight ago $317,000 short of its goal of $4,750,000.

O. M. WALTON.

## Propose Services In Defense Crisis

**National Council Calls Meeting to Devise Measures to Meet Problems Posed by Industrial, Military Activity**

NEW YORK, Feb. 27.—Establishment of a commission of emergency services in the National Council of Churches as a preliminary step to meet the demands of the nation's defense program was proposed at a special conference called by the council here last week. Purpose of the conference was to map plans for emergency services to the armed forces and to civilian defense workers. Such a body as it proposed, the conference suggested, should serve primarily as a clearinghouse for information on critical areas which might need outside aid or cooperative church action. In opening the meeting, Hermann N. Morse said that churches should prepare for defense emergency services, but should carefully avoid contributing to war hysteria. Present at the conference were more than 50 church leaders representing 13 major communions, a number of councils of churches, the General Commission on Chaplains, the U.S.O., the various units of the National Council and the American Bible Society.

### Youth Crowd Rally

Many young people had to be turned away from the citywide youth rally held at Rutgers Presbyterian Church Jan. 26 under the auspices of the New York presbytery's "new life advance committee." Principal speaker was Charles B. "Chuck" Templeton, youthful evangelist, who was introduced by Pres. John A. Mackay of Princeton Theological Seminary. "No one has a right to live a normal life in these abnormal times," Templeton told the crowd of young people. "How many have discovered an inner serenity of mind and soul that makes them integrated and victorious personalities? On the other hand, how many are there who are filled with frustration, mixed up, confused and empty? Where does the trouble lie? Simply in that we total up all of our abilities and gifts and opportunities and leave God out of the center. If God is not at the center, life is incomplete, foredoomed to failure." Others who participated in the rally were Jackie Robinson, the Brooklyn Dodgers' second baseman; Prof. Elmer Homrighausen of Princeton Theological Seminary; Paul A. Wolfe, pastor of the Brick Presbyterian Church; and Wesley Megaw, Martin A. Kingberg and Theodore F. Savage, officials of the New York presbytery.

### Honor Michi Kawai At Luncheon

Michi Kawai, noted Japanese Christian leader who served as president of her country's Y.W.C.A., founded schools for girls and staunchly defended Christianity during the war, was welcomed to America this week at a luncheon at the National Arts club. Miss Kawai, who is here with a group of other Japanese educators to study junior

colleges, raised an embarrassing query: "Is it taboo to talk about religion here?" She explained that no one in the U.S. seems to talk about religion. "The voice I hear most in America is fear of the Soviet Union," she said. "What is this fear? There must be another side." Miss Kawai expressed gratitude for American books and work, "but more for your . . . Christian spirit of forgiveness, which has meant so much to Japan." She concluded with an appeal for completion of the Japan Christian University.

### Cites Opportunity in New Housing Areas

In the news bulletin *Religion at Work in New York*, Kenneth D. Miller, executive of the New York city mission society, points out that 109 large-scale housing projects have been erected or are in process of construction in the metropolitan area. He cites the cooperation the housing authority has extended to the churches in meeting the problem with which this development confronts them. Insisting that churches must work together in approaching the new situation, Mr. Miller concludes: "All in all, this development but accentuates the essential missionary task of the church, and provides to many a church the opportunity for new service and new types of ministry."

### Study Moral Bases for Just World Order

A seminar on "Religious Faith and a Just World Order" is being held on five Tuesday afternoons at Merrill House, headquarters of the Church Peace Union. The five lectures: "The Current International Situation," by Ralph Barton Perry, Harvard professor emeritus of philosophy; "The Role of Asia," by Amiya Chakravarty, adviser to India's delegation to the U.N.; "The Role of Europe," by Pres. Hans Simons of the New School for Social Research; "Religious Resources for the Mid-Twentieth Century World," by Martin Cyril D'arcy, noted British clergyman and lecturer in philosophy at Oxford University; and "Strategy for Positive Action," by Samuel Guy Inman, authority on inter-American affairs. Explains A. William Loos, education secretary for the Church Peace Union: "The frame of reference for the series is the question: How can we measure ourselves by our moral ideals and at the same time make them relevant to our global problems?"

### And So Forth

More than 1,000 laymen from 120 Protestant Episcopal churches in Brooklyn and Long Island participated in their 32nd annual corporate communion service on Washington's Birthday, then attended a breakfast and mass meeting at the Hotel St. George. Bishop James P. DeWolfe addressed his annual charge to the laymen on the opportunities for service. Lay speaker was Queens county Judge William Budge Groat, Jr., a vestryman of St. Joseph's Church, Queens Village.

St. Stephen's Methodist Church in the Bronx celebrated its 125th anniversary last week. In the anniversary sermon Frederick B. Newell, executive of the New York city society of the Methodist Church, declared that St. Stephen's has a greater opportunity today than ever before. "About 10,000 persons are moving into the vicinity," he said, referring to residents of the city's new Marble Hill apartments near by. "If we can disregard race, then this church can have a great future." William A. Tieck is pastor of this historic congregation, now occupying its third location.

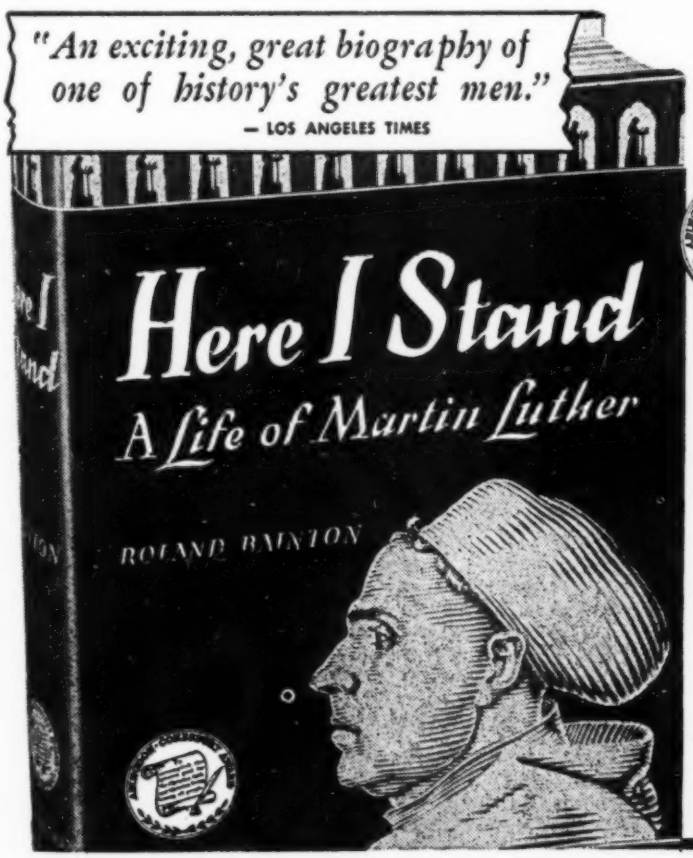
In his sermon Sunday at Madison Avenue Presbyterian Church, George A. Buttrick declared that Russia today is using the same "drug" that Germany and the United States have used—"the appeal to man's evil self." In Russia, he said, it is called "proletarian freedom," in the United States it is known as "success and the high standard of living," while in Germany it was termed "blood and soil."

"Our Social Responsibilities as Christians" was the seminar topic at the winter conference of the Westminster Fellowship of the New York presbytery, held Sunday at Christ Presbyterian Church.

J. HENRY CARPENTER.

### Religious Television Program Wins Award

The television program "Sunset Service," which is conducted Sundays at 5 p.m. over KNBH, N.B.C. television station in Los Angeles, by Clifton Moore, minister of radio and television at First Presbyterian Church, Hollywood, was nominated for a coveted "Emmy" award at the third annual awards banquet of the Academy of Television Arts and Sciences.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# Catholic Prelate Scores Gambling

**Archbishop of Montreal Bans All Games of Chance in His Churches—Gift to Aid Pastors' Families**

MONTREAL, Feb. 24.—The Roman Catholic archbishop of Montreal has banned all games of chance, including bingo and prize drawings on houses and automobiles, in his archdiocese. The new rule went into effect on Ash Wednesday. In a circular letter on the subject Msgr. Paul Émile Leger wrote: "The church is not a financial organization, much less a school of games. . . . People who assemble in church basements, very often at the time the evening prayer should be recited, do not go there to praise God. On the other hand, these games of chance destroy the real spirit of charity because the money is given in the hope of being able to gain more and not for a supernatural reason and to help the poor and needy. It is humiliating to hear some of the comments on these practices, and still more humiliating to hear of the methods in use in some of these organizations."

### Gift Will Supplement Pastors' Family Budgets

An anonymous donor has pledged himself to give over $1 million over the next 10 years to the Presbyterian Church in Canada to help married ministers and widowers with children in the lower income brackets support their families. F. Scott MacKenzie, moderator of the General Assembly, says this is the largest single gift the church has ever received. A board of trustees will administer the fund over the next 20 years. According to the plan, married ministers receiving the present minimum annual stipend of $2,000 will be granted a supplementary $100 a year for each child. Dr. MacKenzie estimates that some 250 of the 650 active ministers in the church will benefit immediately. He says the gift will ease heavy burdens of financial worry in many manses across the land.

### United Church Missionary Fund Exceeds Goal

United Church of Canada congregations contributed more than $3 million to their denomination's missionary and maintenance fund in 1950, exceeding their goal by $9,564 and exceeding the previous year's total by almost $300,000. The amount raised was the largest in the fund's history. United Church laymen in Montreal, Toronto and other centers have launched a campaign to raise $1.5 million to build new churches in recently populated communities. It is hoped that $500,000 can be raised in Montreal alone, where the presbytery lists 20 new building projects.

### Appeals for Aid To Korea

An appeal for help for Korea was made here this week by Florence J. Murray, medical missionary who has just returned after 21 years' service in that country. Miss Murray pointed out that while Canada has sent 10,000 men to fight in Korea, she has sent only 9 missionaries there. "To help Koreans [raise] their standard of living and to show that we in Canada care, we need to send more missionaries and more money," she said. "We must let some of them come to live in our own spacious country. . . . If we continue to exclude them, they may come later as invaders." Miss Murray said that as the hundreds of North Korean students poured south across the 38th parallel last June, Communists infiltrated among them and were making many converts. Then the Christian churches stepped in and set up a residential sector for students, and the native Korean churches launched a Christian Life movement, sending workers throughout South Korea to establish public works and health and social services. "Where this movement was working, communism had no chance whatever," Miss Murray declared. "This is the best type of anti-Communist propaganda. We pay for war but we are not willing to pay for peace. Is it any wonder we have the kind of world we do?"

### Stifler Praises Christian Work in Korea

Francis Carr Stifler, public relations secretary of the American Bible Society, paid tribute to Christian work in Korea when he came here from New York this week to address the 130th annual meeting of the Montreal Auxiliary Bible Society. "The Korean Christians are real Christians because they have been made in Bible-centered churches," he said. "Literally thousands of Korean Christians today are undergoing persecution such as beset the early apostles." The meeting heard reports that in 1950 the Montreal auxiliary distributed 18,497 copies of the Scripture in 36 languages and forwarded over $23,000 for the worldwide work of the British and Foreign Bible Society.

### Orlinsky Addresses Annual Interfaith Institute

Visiting lecturer this year at Montreal's annual one-day institute on Judaism for clergymen and religious educators was Harry M. Orlinsky of Hebrew Union College in New York. Prof. Orlinsky discussed biblical criticism in the light of archaeology and the recently discovered Isaiah and other scrolls. This interfaith project, one of the most popular in Montreal, was begun 10 years ago by Rabbi Harry J. Stern of beautiful Temple Emmanu-El. James S. Thomson, dean of the divinity faculty at McGill University, told the institute that unity on the basis of common love of God will lead to the love of man, and perhaps provide the basis of a new civilization.

### And So Forth

Fire reduced 45-year-old People's Church here to a blackened shell last week. Plans are under way to reconstruct the downtown building.

An appeal for chaplains for the Canadian navy, army and airforce has been issued by the principal Protestant chaplains of each branch of the service.

F. W. Norwood will preach at the memorial service for the late Lloyd C. Douglas to be held tomorrow evening at St. James United Church here, where the widely known novelist served as minister 1929-33. Thomas E. McLennan, present pastor, will conduct the service.

DECOURCY H. RAYNER.

# East and West Speak Two Ways

**Difficulty of Understanding Plagues All Issues in Germany—Church Aids German Prisoners Abroad**

BERLIN, Feb. 13.—The political situation in Germany continues difficult. Attempts to bring the eastern and western parts together seem doomed to failure. The people of the two parts of the country do not understand each other. In their political programs they may use the same words and phrases, but the meaning is different, often contradictory. Democracy, liberty, spirit, mankind and similar terms are interpreted by West Germans in the Western manner and by East Germans in the Eastern manner. The West German point of view is comparable though not identical with that of western Europe and America, the East German with that of the Soviets. Democracy in the Western sense leaves room for a plurality of opinions, democracy in the Eastern does not. A good deal of discussion is now going on about the free elections which are to take place at a not too distant time in Germany as a whole. The difficulty is that it will probably prove very hard to reach agreement as to what "free elections" are. The same is true of German reunion.

### Communists Press for Church Elections

In April, for the first time since the war, the church province of Saxony will hold elections for local church councils. According to an old custom, church members who are 21 years old or over and are registered in the church election list will be eligible to vote. In the smaller congregations not more than 3 or 4 presbyters have to be chosen; in the larger ones, 8 to 15. In general, our church people are not much interested in this type of election. They seem to feel that church affairs differ from political affairs and therefore should be regulated in a different manner. However—so we are informed from various parts of Saxony—political authorities apparently are very much interested in the coming elections. They have told town and village mayors to insist that a large proportion of "progessives" should be nominated and voted for.

### Church Aid for War Criminals

Among the various activities still being carried on by our Protestant relief organization, the Hilfswerk, is legal aid for Germans accused of war crimes who are held in many foreign prisons. According to the organization's recent five-year report, 800 Germans are still imprisoned in France, 64 in Belgium, 130 in Holland, 39 in Luxembourg, 30 in Italy, 26 in Norway, 14 in Denmark, 4 in Greece, 90 in various other Western countries, some 10,000 in Poland, about 800 in Yugoslavia, 10,000 in Czechoslovakia, and probably tens of thousands in the Soviet Union. Whenever possible, the Hilfswerk sees to it that lawyers are appointed for the prisoners and pays for the legal aid rendered. In quite a number of cases such efforts to help the prisoners have been successful. German church authorities have appointed special ministers to give spiritual care to Germans held in Western countries. Pastor Friedrich has just been put in spiritual charge of the prisoners in French jails.

### New Books Hard To Get

There was a time right after the war when no new books whatever were published in Germany. Today many new books are being published, and among them very good ones, but it is difficult to get them. In West Germany people complain about the high prices; in East Germany they cannot get the new books at all, because it is forbidden to buy or sell books produced in West Germany (where most theological and cultural publications are printed). Not even public or private libraries may order titles


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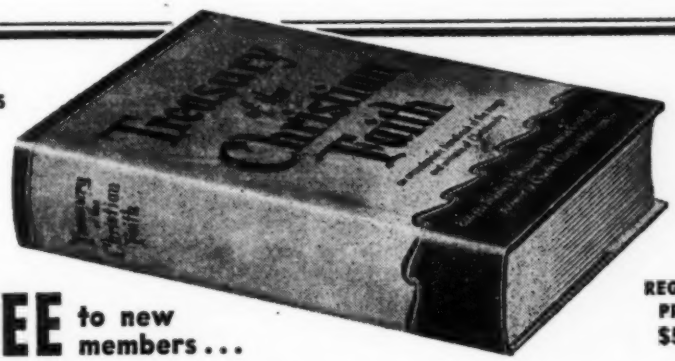

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published during the past five years, and even farther back, unless they were printed in East Germany. About the only chance a scholar has to consult up-to-date books in his field is to go to the *Bücherei*, or book repository, in Leipzig, where all new books printed in German by any German or foreign publisher are kept on file.

### Bainton's Luther Is Admired

Roland H. Bainton's *Here I Stand* is regarded here as of equal standing with the Dutch Prof. Kooiman's volume on Luther. Germans who have read the Bainton biography have much to say in its praise. It proves that the great man of Wittenberg can be adequately appraised by a scholar who is neither a Lutheran nor a German. The most recent German biography of Luther is the two-volume work by Rudolf Thiel, published 25 years ago.

### And So Forth

The church government of Saxony has advised its pastors not to answer letters which may come to them from the so-called "Resistance Movement within the National Front," which tries to influence clergymen against their ecclesiastical superiors.

It has just been announced that the badly damaged Berlin Cathedral will be entirely restored. Up to now only the basement has been usable for worship services.

GERMANICUS.

### San Francisco Ministers Join In Reaffirmation of Faith

Fourteen San Francisco ministers and rabbis prepared a statement on "Religion and World Crisis" and used it as the basis for their sermons over the week end of Feb. 17. Later it was released to the press. In the statement, the ministers reaffirmed their "common faith and responsibility to God and to all his children." This faith, they pointed out, includes four truths: that there can be a more just society and that peace and justice are possible, that all men are bound together in one interdependent family, that this is a world in which the moral law operates, and that "insofar as we forget, ignore or betray these truths we fail one another and are under the judgment of God and answerable to him."


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# Protest Filipino Envoy to Vatican

**Protestant Leaders Address Argument to Pres. Quirino—Urge Efforts to Keep Religious Freedom**

MANILA, Feb. 7.—A protest against sending an envoy from these islands to the Vatican has been addressed to Pres. Quirino by Gumersindo Garcia, M.D., president, and Juan Nabong, general secretary, of the Federation of Christian Churches. Appointment of a diplomatic representative has been urged by the Roman Catholic archbishop of Manila and the apostolic delegate. The Evangelical leaders argue that such an envoy would combine affairs of church and state, in violation of the national constitution. They point out that since, because of the nature of the appointment, the representative would be a Roman Catholic, the constitutional article providing that "no religious test shall be required for the exercise of civil or political rights" would be abrogated; that funds necessary to finance the proposed embassy would be paid from taxes, thus discriminating against other religious bodies which do not ask for representation abroad; and that support of the embassy would be an unnecessary burden upon a people whose average annual income is one of the 12 lowest in the world ($44).

### Order Public Library Removed From Catholic School

Director Montilla of the National Library has ordered the mayor of Candelaria to remove the public library from the Lady Mediatrix Institute, a Roman Catholic school in Quezon province. Because the school, which has low educational standards, lacked library facilities, the mayor had arranged for a public library to be established in it so the students could have access to reference works. The Tabayas Western Academy, an Evangelical school, had protested the action, but with no effect. However, when national Evangelical leaders petitioned the secretary of public instruction to do something about the situation, the library was ordered moved to some building not under control of the Roman Catholic Church.

### Urges Continued Protestant Agitation for Freedom

In his 1950 report, the executive secretary of the Federation of Christian Churches called attention to the fight the organization waged during the year to prevent the incorporation of religion into the public school curriculum, and to restore the privilege of divorce on the grounds of adultery and concubinage, which Roman Catholic pressure had abolished. The secretary noted that it was Evangelical opposition which had killed the proposed "cabaret" bill, which would have reduced from 1,000 to 500 meters the distance which must separate a cabaret from a church, school or hospital. Concluded the report: "The Evangelical movement should not relent in its crusade for religious liberty and freedom . . . for the separation of church and state, for freedom of worship, freedom of conscience and free-

dom of the press. We should not allow the government or the Roman Catholic Church to curtail freedoms won by struggle and bloodshed. The source of our difficulties is the unjust and unfair distribution of land. Let us fight to restore the land to the people. . . . Protestantism can be the conscience of the Philippines."

### Catholic Journal Protests Against Evangelical 'Liberalizing'

An editorial in the February issue of the *Cross*, national Catholic monthly, declares that "the church would rather see every Filipino smashed by the atomic bomb than yield one iota" on its stands regarding birth control, divorce, abortion and the individual interpretation of morality. The *Cross* said that Roman Catholic principle on these issues is being threatened by recent "liberalizing" efforts. It strongly condemned "Protestant broad-mindedness" which aims at "keeping religion away from public school children, . . . liberalizing divorce, . . . [permitting] birth control, . . . and [encouraging] private interpretation of the word of God."

### Protest R.O.T.C. Drill On Sunday Mornings

A number of petitions have been filed with the secretary of national defense against the holding of R.O.T.C. military drills on Sunday mornings, thus interfering with attendance of Protestant youths at church services. Official justification for the practice is based on the contention that Sunday morning is the only time working students can attend drill. This correspondent recently observed a Sunday morning drill in which 1,000 R.O.T.C. airforce cadets were marched in formation before an outdoor altar at which a Roman Catholic priest stood with a microphone, ready to say mass. When all were in position, an order was barked: "Protestants fall out." Whereupon some 40 students were marched off to the shadow of a garage where a Protestant minister waited with hymnbooks and Bibles to conduct a Sunday school class. Under these circumstances, it requires real courage for Protestant students to fall out and leave the drill field.

### And So Forth

The Federation of Christian Churches in late December protested to the president of the Boy Scouts of the Philippines over the raising of funds through a sweepstakes plan. "Protestant Boy Scouts know that we raise money for them by voluntary contributions, never by any gambling device," said the petition. On Jan. 9 Pres. Quirino issued a proclamation authorizing the Boy Scouts to conduct a financial campaign on a council-wide basis, and affiliating them with the Manila community chest.

Irving Swift, rector of Holy Trinity Church (Episcopal) here, has been elected bishop of Puerto Rico. He will leave for his new post in May.

Fourteen Japanese war criminals were executed here Jan. 14. Among them were some Christians. This action by the Philippine government came as a surprise in view of the recent announcement that death sentences of German war criminals had been commuted. There are still 150 Japanese war criminals in prison near Manila, some 60 of them under sentence of death.

WINBURN T. THOMAS.

# Report on World Council Activity

**Meeting at Bièvres, France, Executive Committee Hears of Progress in Various Phases of Work**

GENEVA, Feb. 20.—Meeting early this month at Bièvres, near Paris, under the chairmanship of Bishop Bell of Chichester, England, the executive committee of the World Council of Churches discussed reports on current developments under the various departments of the council. Franklin C. Fry, vice-chairman of the committee, described his recent round-the-world flight to Japan, Korea, Burma, India, Pakistan, Amman, Israel and Greece on behalf of the American churches' "One Great Time of Sharing" appeal for aid to refugees. Sara Chakko of India presented the progress and problems of the Commission on the Life and Work of Women in the Church, and described her visits to Germany and the U.S. as secretary of that commission. Bishop Bell paid tribute to the late Archbishop Germanos of Thyateira for his work in the interests of the ecumenical movement. Metropolitan Panteleimon of Edhessa responded on behalf of the Orthodox churches. Oliver Tomkins reviewed his recent three-month tour of Ceylon, India, Pakistan and Egypt for the Faith and Order Commission, and reported on plans for the conference which that commission will hold in Sweden in 1952.

### Committee Hears of Continuing Plans to Aid Refugees

Robert C. Mackie, director of the World Council's department of interchurch aid and service to refugees, told the committee that 30,000 displaced persons have been helped to emigrate to the U.S. from Europe, and that another 30,000 will be ready to go within the next few months. In May, at a conference in Beirut, the responsibility of the churches of the world in relation to the refugee problem of the Near East will be set forth. In addition to representatives of the churches, representatives of U.N. and other relief agencies will attend. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, pointed out that the idea for the peace commission authorized at the recent U.N. General Assembly originated in a proposal circulated among the churches. The responsibility of the churches in the present tense situation had been discussed at a preliminary informal consultation in which the committee was joined by Bishop Otto Dibelius of Germany, André Philip of France and the Bishop of Sheffield, England. After long deliberation, the committee voted to address a letter to member churches outlining present conditions and recommending steps which the churches could take in championing "peace with justice." The committee advocated holding the 1952 Central Committee meeting in India.

### Debate Students' Contribution To Church Unity

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attended the ecumenical consultation sponsored by the World Student Christian Movement at Bièvres late in January. Purpose was to discover what effective contribution students could make toward church unity. It was decided that the greatest contribution they can make is in developing interconfessional understanding in the universities, rather than in carrying on technical discussion of the problems of organic unity such as is often encountered at meetings of church leaders. The suggestion was put forward that the theme of next year's W.S.C.F. consultation be the interaction between the ecumenical movement and the political concerns of those who participate in it.

### New Student Relief Agency Proceeds With Plans

World University Service, the cooperative agency established in December to incorporate the activities of World Student Relief and International Student Service, is going ahead with its program. (For the story of the decision to form the new agency, see The Christian Century for Nov. 8, 1950, p. 1341.) Since only 43 of the 48 places in the W.U.S. general assembly have been filled, the door is left open for inclusion, among others, of three members of the International Union of Students should that organization vote to cooperate with W.U.S. Participating in the constituting assembly were delegates from student organizations in 19 countries. To develop work in new areas, Sigvard Wolontis, general secretary of the new agency, has left on a visit to southeast Asia, and James T. Harris is in the Middle East. In his report on the situation in Greece, Avery Demond said that the need for scholarship aid to students there continues.

### Only a Few of Austria's Refugees Can Emigrate

Of the 318,000 homeless refugees in Austria today, only 37,000 are eligible for United Nations care, reports J. B. Atkinson, the World Council's chief refugee service officer in that country. Of the remainder, the most hopeful estimate is that 30,000 might be helped to emigrate provided the United States will accept 10,000 of those of German descent. The council has made a grant to the Austrian Evangelical Church to build a wooden church hall in a new refugee camp in Vienna. The cost will be shared with the local Roman Catholic parish. The Russian Orthodox Church is operating two schools for refugee children at camps in the Russian zone of Austria. At camps in Vienna and Salzburg and near Linz, "school homes" and kindergartens are being operated. In Graz, Vienna and Innsbruck, food is provided for midday meals for refugee students and distributed to them by local pastors of the Austrian Evangelical Church.

### Reconstruction Team Aids Refugees in Greece

An interdenominational team of reconstruction technicians has been organized in Geneva to aid distressed Greek Orthodox refugees in the villages of northwest Greece. These refugees, who lost most of their possessions during the hostilities in that area, have been described by Greek Orthodox Archbishop Spyridon as the "most needy" in the country. Chairman of the committee organizing the "Christian Village Service" which will carry on the work is M. R. Zigler, European director of the Brethren Service Commission.

### And So Forth

The World Council's department of interchurch aid has forwarded CARE parcels containing special food to 1,660 clergymen of the Reformed, Lutheran, Methodist, Baptist, Evangelical Brethren, Old Catholic and Orthodox churches in Yugoslavia. The gifts were made possible by cooperative action of the Lutheran World Federation, the Australian Council of Churches and the Swedish Church Help Organization, and by the U.S. Protestant Episcopal, Disciple, Southern Baptist and Presbyterian, U.S.A., churches.

As a token of gratitude for the generous help the Swiss churches extended to the Dutch churches after the war, the Dutch Reformed Church's General Synod has decided to send the equivalent of $338 to help repair a number of the Swiss churches that were damaged during the recent Alpine avalanches.

The responsibility of the church toward delinquent youth was the theme of a recent conference attended by specialists in child problems at the Ecumenical Institute at Bossey, near Geneva.

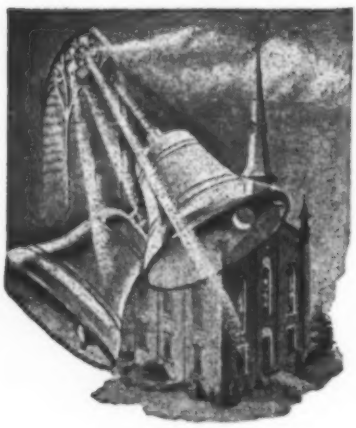
At the ecumenical service held at the Old Catholic Church in Geneva during the Week of Prayer for Christian Unity in January, W. A. Visser 't Hooft and Bishop Stephen Neill of the World Council read the gospel lessons and said prayers.

Prof. Pierre Maury, president of the Federation of French Reformed Churches, preached at the February service for unity held by the Swiss Student Christian Movement at St. Pierre's, Geneva's "Protestant cathedral."

BERNARD CAUSTON.

### Television Series Depicts Circuit Riders

"The Circuit Rider," a new religious television series depicting the efforts of pioneer clergymen to bring the Christian message to frontier settlements, was launched on the American Broadcasting Co.'s television network March 5. Heard on Mondays at 11 p.m., eastern standard time, the series is being presented by America for Christ, a Protestant lay organization under the guidance of the Methodist Board of Evangelism. In addition to presenting historical material in dramatic form, each program offers a speaker who brings a message on the significance of Christianity today.

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# Britain Applauds Rearmament Plan

**Churches, Even Pacifists, Register No Objections to Program—Lutheran Population Increases**

LONDON, Feb. 22.—The big rearmament program is now getting under way. Even the ardent pacifists voted for it in the House of Commons debate. The government got a majority of 21 over Mr. Churchill and his party, who charged Mr. Attlee and his colleagues with "ineptitude and inefficiency." The strength of pacifist opinion in the country is not easy to estimate. While the Society of Friends maintains its historic peace witness, the churches are not making any objections to the rearmament program. The grim necessity of it all, and the frustrations of any other policy, are difficult arguments for the pacifist to meet. A "Peace with China" council is holding public meetings. Its propaganda is aimed at peace by negotiations and a seat for the Chinese "People's government" in the United Nations.

### Booklet Gives Churches' Stand for Peace

A booklet entitled *Is it Peace? A Christian Answer* has been published by the British Council of Churches (price 10 cents). The booklet is designed to stimulate thought and action on the crucial issues of international peace and justice, and to give information about what is being attempted by the churches in the sphere of international affairs. The British Council of Churches declined an invitation to send a representative to the "World Peace Congress" in Sheffield and stated its reasons publicly. The council believes that there is now need for a fresh attempt by the churches to say their own word in their own way, to proclaim vigorously not only the Christians' hatred of war but their positive program for attacking the causes of conflict between the nations and the deep convictions about God and man which must be the basis of action. The booklet makes no claim to set forth the whole Christian teaching about peace, but it does attempt to answer those who say that the Christian churches are dumb, indifferent or inactive. It discusses the function of the church in international affairs, explains the way in which Christians are attacking the causes of conflict and suggests how the individual person can join in practical activities.

### Refugees Swell Britain's Lutheran Population

A new feature in British church life is the presence here of large groups of Lutherans and Orthodox from central Europe and the Baltic countries. Many of them have come as voluntary workers, while others are more strictly to be described as refugees. The Lutheran World Federation is giving pastoral care to some 16,500 persons. Churches are lending their premises for worship services, and Lutheran clergymen travel about the country doing personal visitation work. In addition, we now have 18,000 German Evangelicals and around 27,000 members of the various


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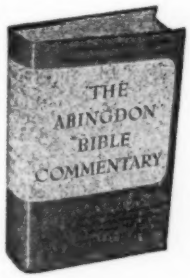


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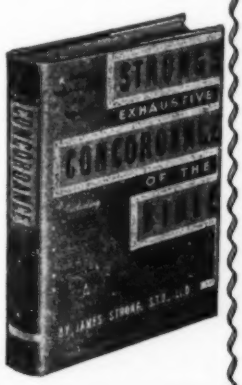


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branches of the Orthodox communion in Latvia, Poland, Yugoslavia and Rumania. Through its interchurch aid department, the British Council of Churches gives grants in support of 31 regular Orthodox clergymen who minister to 46,000 persons.

### All-Native Parliament Takes Over in Gold Coast

The Gold Coast election results did not startle those here who have been in close touch with that part of Africa in recent months. Colonialism is dead in the Gold Coast as elsewhere. A great responsibility rests on the new 84-member all-African parliament as it takes the next step in self-government. How it conducts its affairs will be watched with great interest. In welcoming the new governing body, the governor said in part: "The future of territories outside these boundaries will be influenced by the evidence which this House gives of its capacity to discharge its duties in a manner which commands respect. The world is looking closely at the Gold Coast at this time. The world knows, as we well know, that the potentialities before us for good or ill are great. . . . The disservice to the community which can be done by setting party above country and thereby sowing the seeds of future discord and bitterness cannot be measured."

### British Missionaries Prepare To Leave China

Most of the 350 British missionaries still in China are expecting exit permits through Hong Kong, and by midsummer will have left China proper. Money remittances are still being permitted entry into China. Many involved personal problems face the mission boards as they prepare for the redeployment of their staffs in China. Younger men are being transferred to Africa and India. But the position of the men who have given 20 or more years of service to China and are now at the peak of missionary usefulness is indeed difficult. Some of the Methodists can be effectively absorbed into that denomination's home ministry. Others will be used in literature production and translation. All the mission boards are determined to keep up the same total staff in spite of the China withdrawal.

### And So Forth

Entries are being received from all over the world in the competition for a design for the new Coventry Cathedral. Closing date has now been set at July 20, 1951. A 32-page booklet answering 300 questions about the new plan is available.

Norman Carr Sargant, Methodist missionary in India, has been named by the Church of South India as bishop of Mysore.

Paul Collier of the American Bible Society has been visiting Britain.

CECIL NORTHCOTT.

### CORRECTION

Through an editorial error, the *British Weekly* was identified in the Jan. 31 Edinburgh news column as Congregational. The distinguished paper is undenominational, representing all Protestant churches in England except the Anglican. The founder-editor, Sir William Robertson, had a Church of Scotland background; the present editor is a Congregationalist from North Ireland.

# Urge Renewed Peace Efforts

**Chicago Agency Joins Various Forces in Crusade to Seek Means of Ending Drift toward New War**

CHICAGO, March 1.—A new organization, "Peace, Inc., of Greater Chicago," has grown out of the 11-hour vigil for peace in which some 1,000 persons participated recently at Chicago Temple. It seeks to unite pacifists and nonpacifists, socialists and nonsocialists, world federalists and nonfederalists, and others in efforts to prevent the nation's foreign policy from resulting in war. Its leaders intend to keep it free from any Communist influence. The new organization's preamble declares that its members believe that war is neither desirable nor inevitable, that peace with justice is still possible, that modern war will result in the extension of totalitarianism irrespective of military outcome, that all forms of totalitarianism are contrary to the basic principles of democracy, that both Russia and the U.S. share in responsibility for the alarming drift toward war, that present inflationary trends, stimulated by the military program, threaten the stability of our economic institutions, and that our present foreign policy relies too much on military force.

### Call for Crusade for Peace and Justice

The new organization has proclaimed a "Chicago crusade for peace with justice." It has called upon the national government to give imaginative and bold leadership to stop the drift toward war, to solve international differences by negotiation, to increase support of the United Nations and to work for its development into a genuine world government, to achieve universal disarmament through U.N. inspection and control, to increase our economic aid to underdeveloped areas of the world, to hasten the end of colonialism and the extension of self-government to dependent peoples, to bring our domestic and international practices into line with the Universal Declaration of Human Rights, and to seek to make membership in the U.N. universal. Homer A. Jack, pastor of the Unitarian Church of Evanston, is chairman of Peace, Inc., and Harold A. Bosley, minister of First Methodist Church in the same city, is honorary chairman.

### Niemöller Addresses Presbyterian Men

Addressing 1,200 delegates to the third annual meeting of the National Council of Presbyterian Men here early in February, Pastor Martin Niemöller of Germany declared that Americans are guilty of a deadly error in believing that the world is divided into two camps. "This is not true; a large part of the world is on neither side," he said. Niemöller insisted that western Europe must remain neutral in the struggle between the United States and Russia, adding that he is personally convinced that Russia does not want war in Europe. "Germany seees no hope in war," he said, "I doubt whether Gen. Eisenhower can raise even 10 divisions there." The German

churchman said that modern man is inhuman to his fellow man, and called upon his listeners to "find Christ in their neighbors." "No other power than Jesus Christ can save the world today," he concluded.

**Note Developments in Religious Radio**

Alton M. Motter, who recently took over his new duties as director of the Chicago Sunday Evening Club, will also serve as director of the department of radio and television of the church federation of Greater Chicago, according to an announcement made simultaneously by the two organizations. Carl Winters, pastor of First Baptist Church, Oak Park, is appearing three days a week on station WOPA, Oak Park, with a series of broadcasts on "This Business of Living." Ronald MacCormick, pastor of the Baptist church in Bellwood, conducts on the same station a brief daily devotional meditation entitled "Thought for the Day."

**Consider Church and Older Persons**

A one-day conference on the church and the older person brought 300 religious leaders together here recently for discussion of this growing problem. The conference was sponsored jointly by the Chicago church federation and the Methodist Board of Hospitals and Homes. Its findings have been compiled and copies may be obtained from the federation at 77 W. Washington St.

**Report Juvenile Crime At All-Time High**

Chicago's family court, formerly known as the juvenile court, reports that crimes committed by youths reached an all-time high here in 1950. It bases its conclusion on the number of boys it tried for crimes. However, the presumed increase is laid by some observers to the fact that the staff of juvenile officers has been increased from 34 to 95, thus making for more frequent apprehension of lawbreakers, and to the "tightening up" which has gone on in the handling of certain types of cases, particularly those involving the narcotics traffic and automobile thefts.

**And So Forth**

Baptist and Disciples of Christ ministers throughout Illinois exchanged pulpits Jan. 21 as part of the program sponsored by the Joint Commission on Baptist-Disciple Relationships "to explore ways of furthering good will and cooperative endeavor on the part of the two brotherhoods."

The Episcopal diocese of Chicago celebrated the 10th anniversary of the consecration of Wallace E. Conkling as its bishop Feb. 24-25. A combined choir of 400 voices from nine parishes sang the evensong service at which Bishop Conkling delivered the sermon. During the past 10 years the diocese has freed itself of a $1 million debt, and local parishes have paid off debts totaling a similar sum.

J. Ralph Deppen, formerly chaplain of Bucknell University, Lewisburg, Pa., has been appointed Episcopal chaplain at the Illinois Institute of Technology here.

Cook County Sheriff John E. Babb, whom many Protestants here supported in his recent campaign for election because they thought he might end the apparent link between the police and crime, has disappointed many of his backers by declaring that he is not opposed to slot machines so long as the operators are not forced by hoodlums to use syndicate machines and split their profits with gangsters.

Presbyterian churches in the area have greatly expanded their youth activities. Albert O. Hjerpe, pastor of Second Presbyterian Church, Evanston, and chairman of the local presbytery's department of Christian education, reports that more than 4,000 young people took part in the 25 projects sponsored by the department during 1950.

Theodore K. Vogler, 52, pastor of First Congregational Church in suburban Hinsdale and for many years a prominent leader in Protestant activities in the area, preached his farewell sermon Sunday. For some time Dr. Vogler has been suffering from an eye disease that invariably results in blindness; it has now progressed so far that he is unable to continue his pastoral duties. He will retire to a farm near Bethlehem, Pa.

VIRGIL E. LOWDER.

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**Catholic Archbishop Calls For End to Segregation**

Roman Catholic Archbishop Joseph F. Rummel of New Orleans has called for the end of "lines of segregation" in all churches of his archdiocese. The pronouncement, made in a letter read to white and Negro congregations on the first Sunday in Lent, asked that segregation be ended "in the seating accommodations, at the confessional, at the communion rail and in general at the reception of the sacraments . . . of the church."


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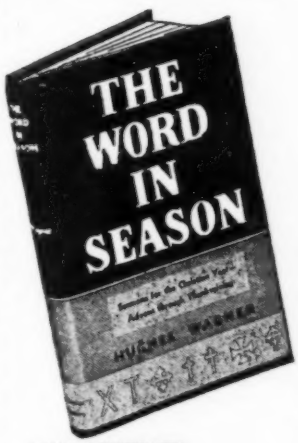


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# New York Lacks Grade Teachers

**State Board of Regents Seeks Means of Relieving Shortage—Bosley Speaks at Annual Pastors' Conference**

SYRACUSE, N. Y., Feb. 27.—The state board of regents has adopted a six-point program to cope with an anticipated annual shortage of 1,100 teachers for the next five years in the grade schools of upstate New York. The program calls for an expansion of summer training opportunities, accelerated programs to allow students in teacher training to complete a four-year course in three years, upstate use of "excess graduates" of New York city's municipal teacher training courses, promotional campaigns among high school students to interest them in teaching careers, and the creation, if found desirable, of a registry service which might be helpful to teachers from other states who wish to teach in New York.

### Sees Approach of 'Garrison' State

At a week-end conference conducted by Syracuse University for faculty and students on the theme "Crossroads: War or Peace," William P. Tolley, university chancellor, declared in the keynote address that the nation is headed toward a war no one can win and toward a "garrison" state that may mean the fall of democracy within a few years. We are lowering our standards in the fight against communism and descending to its moral level, he said, and this may destroy all we stand for without our ever being attacked from the outside. In a discussion period following the address, Chancellor Tolley charged the Pentagon with looking at the nation's manpower only from the standpoint of military service and not from that of the welfare of the country as a whole. He held that 18-year-olds should not be drafted unless the government makes them full-fledged citizens and gives them the right to vote.

### Scores 'Deification' of American Way of Life

The annual state pastors' conference, held in Syracuse under the sponsorship of the state council of churches, had a smaller attendance than last year but those present considered it one of the best convocations yet held. A highlight of the program was the address by Harold A. Bosley, pastor of First Methodist Church, Evanston, Ill. Dr. Bosley held that we are witnessing a deification of the state unprecedented in the Western world. In America, he said, we have deified the American way of life. He urged the ministers to see themselves, like the Old Testament prophets, as personal instruments of God in history and take the initiative in an offensive against secularism. George M. Docherty, pastor of the New York Avenue Presbyterian Church of Washington, D. C., served as chaplain of the convocation.

### Orthodox D.P.'s Worship In Presbyterian Church

Park Central Presbyterian Church of Syracuse has given a Ukrainian Orthodox group of some 60 people, most of whom recently came to this city as D. P.'s, the privilege of using its chapel on Sunday mornings. There is no other congregation of that faith in the city. A priest from their own number has been appointed by the bishop to be pastor of the Syracuse mission. The regular worship service of the group lasts two hours and the people, except for children and old people, stand during the entire service.

### Bus Company Gives Free Rides to Church

The city transit company in Buffalo is giving free bus rides to all Sunday churchgoers during Lent. About 8,000 people took advantage of the offer on the first Sunday. A company official said there was no evidence that the free-ride privilege was being abused, nor was there any indication that the free rides caused any increase in the number of those attending church. The company estimated that the arrangement caused it a weekly loss in revenue of $2,000.

### And So Forth

Colgate-Rochester Divinity School is conducting a campaign to raise $400,000 to provide more closely supervised training for its students.

The state comptroller, J. Raymond McGovern, says public officials are more honest in financial matters than is generally supposed. His examiners audit financial records of the municipalities of the state and have found less than two defalcators among every 1,000 public officials.

Malcolm L. Rowe, pastor of Trinity Methodist Church, Oswego, died recently of polio at the age of 36. For over four months he had been a patient in a Syracuse hospital, where his cheery patience made a deep impression on doctors and nurses.

A new five-story Jewish home for the aged was recently dedicated in Rochester. It has the latest conveniences for the care of the old and infirm, with medical facilities superior to those of many hospitals.

The report of the state tax commission for the past year shows an increased consumption of hard liquor and a decreased use of beer.

Third Presbyterian Church of Rochester exceeded its goal in a campaign to raise $550,000 to build a new parish house and chapel and remodel the sanctuary. The total pledged was $572,000.

Several newspapers in upstate cities, particularly in Buffalo and Syracuse, have taken the initiative in demanding that the police enforce laws against gambling more strictly.

WALTER D. CAVERT.

### Korean Churches Send Delegation To Visit American Christians

Hyungki J. Lew, acting bishop of the Korean Methodist Church, and Kyung-Chik Han, a Presbyterian pastor and chairman of the emergency committee of the National Christian Council of Korea, have been named as a delegation from the Protestant churches in Korea to visit the Christians of the United States. They will go to New York to confer with missions leaders, after which they will tour the country speaking in behalf of the Korean churches. The destruction which has followed in the wake of the war and the problems and relief needs of the evacuees in southern Korea require a new and different type of missionary and church endeavor in Korea which must necessarily be heavily subsidized from abroad.

It is to implement those needs and opportunities that these outstanding churchmen have been appointed.

**Issue Statement on U.M.T. Plans**

The Congregational Christian Council for Social Action, meeting in Grand Rapids, Mich., Jan. 29-Feb. 1, adopted a statement on Universal Military Service legislation. It advocated limiting such service to a "temporary period of not more than two years," assignment of c.o.'s to service of nonmilitary nature with compensation comparable to that for military service, postponement of military training for a "minimum of 75,000 selected students," nonsegregation in the armed services, and clarification of the reference to "all citizens" in the congressional statement on training for civilian and military service. Recognizing the possibility that universal military service may soon be adopted, the council stated that it is imperative for the churches at this time to stress the crucial importance of a "positive program for peace."

**Lansing, Mich., Church Observes Centennial**

Late in January the First Baptist Church of Lansing, Mich., celebrated its centennial in a week-long observance. First Church has founded five daughter congregations in the Lansing area, all of them now independent. It has sent six young men into the ministry and taken active part in community and interchurch activities. Julius Fischbach is pastor.

## The Church Roll

Bishop Johannes Smemo of Agder has been named bishop of Oslo and primate of the Church of Norway. He succeeds Bishop Eivind Berggrav, who resigned because of ill health after holding the office for 13 years.

Willard M. Wickizer, chairman of the division of home missions of the United Christian Missionary Society (Disciple), is on a three-month tour of churches and mission stations in Europe, Africa and Australia.

At its recent meeting in Buck Hill Falls, Pa., the western section of the World Presbyterian Alliance elected as its executive secretary Pres. Ralph Waldo Lloyd of Maryville College in Tennessee. He succeeds the late William Barrow Pugh.

Allen Hackett, who has been pastor of the Central Union Church in Honolulu since August 1944, has accepted a call to the pastorate of the Pilgrim Congregational Church in St. Louis, effective June 1.

Paul C. Empie, executive director of the National Lutheran Council, left Feb. 25 for South America to spend two weeks conferring with Lutheran church officials and resettlement workers.

Elizabeth Arnesen, who has been secretary in the National Lutheran Council's commission on younger churches and orphaned missions since its organization, left in February to serve on the orphaned mission field in Tanganyika.

Andrew E. Murray, associate professor of church history, has been appointed dean of Lincoln University's theological seminary in Pennsylvania for the remainder of the term. He succeeds Jesse W. Barber, now a secretary of the Presbyterian Church, U.S.A., Board of National Missions.

Recent deaths in the field of religion: Dr. Louis F. Jaggard, who retired in 1944 after 36 years as a medical missionary in the Belgian Congo under the United Christian Missionary Society (Disciple), in Iowa City, Iowa, Jan. 24. . . . Archibald G. Young, executive secretary of the Springfield, Mass., Goodwill Industries and formerly (Methodist) pastor of the Church of All Nations, Boston, on Feb. 1. . . . Charles Benjamin Swartz, professor of religion and philosophy at Hanover College in Indiana and active as a Presbyterian minister in many interdenominational enterprises, at the age of 60. . . . Ernest Milmore Stires, retired Protestant Episcopal bishop of Long Island, on Feb. 12, at the age of 84. . . . Horace Horton Underwood, president emeritus of Chosun Christian University in Korea, in Pusan, Korea, Feb. 20, at the age of 60. Korean-born son of pioneer missionaries, Dr. Underwood was on leave of absence from the Presbyterian, U.S.A., Board of Missions to serve as special adviser on Korean affairs to U.S. military authorities. His wife, a missionary teacher, was killed by Communist invaders in their home in Seoul in 1949.

## Current Feature Films

*Prepared by Independent Filmscores*

M—Mature. Y—Younger. C—Children.

**Cry Danger** (RKO) *Melodrama.* Released from prison when false testimony of crippled veteran proves his alibi, former bookie follows danger-fraught course as he seeks identity of real perpetrator of crime of which he was accused. An *unpleasant* story about unpleasant people, *technically undistinguished.* M

**Operation Pacific** (War.) *Melodrama* celebrating the submarine service in adventures of crew of the "Thunderfish" during Pacific war. *Action sequences,* particularly undersea, *are exciting, carry conviction.* Many incidents seem contrived, but this detracts less than does the intrusion of a romance which uses up precious footage. M,Y

**Prelude to Fame** (British, dist. by Univ.) *Drama.* Discovering amazing musical talent of Italian farm boy, wealthy social climber obtains custody, pays for his training, exploits him as prodigy conductor. The strain and estrangement from his family prove too much, and he is on verge of breakdown when interference of British professor who first recognized his talent saves him for normal boyhood. Direction is routine but adequate. Symphonic sections are outstanding, boy's performance delightful. An *interesting* production. M,Y

**The Steel Helmet** (Lippert) *Melodrama.* An incident in Korean war involving patrol on mission to establish post in abandoned Buddhist temple and a wandering pair—surly sergeant who has survived a prisoner-killing ordeal and Korean boy who has "adopted" him. Made quickly on low budget, film has artificial, *amateurish air that keeps it from being convincing,* and its people are stereotypes. But in its picture of aimlessness, insecurity it may reflect typical experiences of isolated units in the Korean fighting. M,Y

**BEST CURRENT FILMS**

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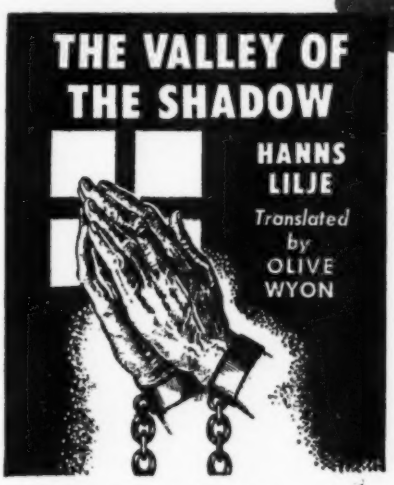
*For Mature Audience:* All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, Eve Witness, The Glass Menagerie, The Gunfighter, The Halls of Montezuma, Hamlet, Harvey, Kim, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, The Red Shoes, Rio Grande, Sunset Boulevard, Tomahawk, Trio, Two Flags West, The White Tower, The Winslow Boy. 3-14-51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